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B.2.9.35. ✓



Theophilus

in

Icelandic, Low German

and other tongues

**from M.S.S. in the Royal Library
Stockholm.**

by

George Webbe Dafent, M.A.

**London.
William Pickering.
M.DCCCXCV.**

Preface.

There are two classes of men with whom the writer of these lines has nothing in common, and with whom he has no wish to be confounded. One made up of those who look back on the whole Middle Age, or at any rate on the Religious Spirit which animated it, with hatred and disgust; Literary Hams, who only deign to lift the veil which hides those centuries from our eyes, that they may laugh at their nakedness, and exult over our superior condition. A sad atheistic set of men. The other is as absurd on the opposite side; the air of the Age in which they live seems to stifle them, they pant for the fresh morning breeze of five centuries back, and setting their faces sternly against the goodness and nobleness of our own Time (for, with all its sins, our Time is good and noble, and has done, and will yet do, by the blessing of God, many a brave thing), live only in the recollection of the Past, and wish to bring back, not its spirit alone, but all its forms, the quick and the dead alike. The first class pounce on Legends such as this of Theophilus, like foul birds on a fresh carcass: "Come" they scream to their fellows, "Come, and see a new proof of monkery and superstition:" and, as they tear asunder what once was living but is now dead, they thank their God (or have they any God?) that they

live in an enlightened Age, when such things are no longer possible. The second hail them as a voice from the Age of General Faith, from the Time that was at peace with itself; and, because their own Time is haunted by an evil conscience, they are willing to bind themselves to the whole confession of their forefathers, so to speak, in block, to repeat it after them word for word, and letter for letter; in a word not only to believe in the Spirit which filled those centuries, but to fit the very same forms, which that Spirit wove for itself, and in which it moved in perfect freedom, to the Spirit of their own Age, forms which it cannot bear, and which will go near to choke the life out of it.

Like most extremes, these two Classes meet on one common ground: Unbelief. The Age which refuses to acknowledge the spirit of those which went before it, can have no true Faith in itself, and in its treatment of its fore-runners only anticipates the fate which it expects at the hands of those who come after: like a brute beast it bullies the weak, and when its time is out, and its strength gone, will itself be bullied in its turn. And on the other hand that which refuses to believe in itself, but flies back to the worn-out garments of a by-gone Time in the hope to find them filled with the same life which once animated them, betrays the rottenness at its own heart, and can only end in strangling itself

with empty forms. Both together fill up the measure of iniquity, and both work together to prolong the curse which presses on our Time, its want of Faith.

After what has been said it is almost needless to add, that the editor of this Legend of Theophilus believes both in the middle and the modern Ages; he has sufficient confidence in the common sense of Humanity, under the guidance of Providence, to feel sure that the long Period, vulgarly called "Dark", could not have been such a "howling wilderness", such a monstrous Chaos, the abode of all unclean things, as some delight to picture it to themselves; on the contrary he is convinced that those Ages were filled with a proper measure of Light, by which great and noble deeds were done, things which we, with all our superior manual dexterity, and Titanic Machinery, can hardly hope to equal; and that they only seem dark to us, because their dark end, the necessary corruption into which they fell after they had lived their appointed life, is nearest to us; partly perhaps because we have hitherto looked at them with diseased eyes sadly in want of couching. And again he is confident that his own Age is the best, at all events the best for *him* who is called on to live in it, and that, if it only knew what Spirit lay under it, it would soon clothe itself in fitting forms, and surpass in every art and every science all that had gone before it. Time will show that

the young Hercules has strength enough to strangle the two serpents which threaten to stifle him in his cradle.

The great, the one, thing needful is Faith: in this respect the Dark Age might set us an example worth following. Contrast for instance the faith of our own Lion-heart, or of Columbus, the assurance they had, under Heaven's help, of a prosperous issue to their voyage, with that of the man who *believes*, that he shall set his foot on the State of New York within seventeen days after embarking at Liverpool. The one would seem to have believed in God, the other in James Watt. "Ah!" some one will cry out, "Watt, Steam, Cotton, you talk of a world strangled to death by old forms, but it is new Machinery that grinds us to the dust." The writer has never been able to see any sense in such words. Machinery can only grind man to the dust so long as he is content to be enthralled by what should be his slave. Why should we not encrease our Machinery a million-fold, and spin Cotton sufficient for the whole world, and still be free at heart, holding our heads on high, and believing in God?

After the confession of Faith made above, the writer hopes no one will think of calling him a Mariolater, or any other hard name "not understood of the Common People", because he has published a collection of legends the avowed end of which was the glorification of the Virgin Mary. To

him they could not but be intensely interesting as the legitimate expression of the Belief of their Age; but he is well aware that any attempt to revive such a Faith in such a form would, at the present time, be an error as pernicious in a Religious, as it would be absurd in a Philosophical, point of view. True it is that the worship of the Mother of God wears an enchanting aspect, that the features of the Queen of Heaven beam with ineffable sweetness, transfigured in the glory shed round her by the matchless Art and Poetry of the Middle Age; but for us as a reality this worship lies far, far, behind; as far as the early dawn from "the burden and heat of the day" in which we are called on to live and work: we may linger on these things in memory, as the grown man recalls with delight the wondrous days of childhood, when the whole universe lay before him, an undiscovered Eldorado; but the world can no more believe in them as it once believed, than it can go back ten centuries, and again pass through the period of its infancy.

And so may these legends of the apostacy and conversion of Theophilus, which once rang throughout all Christendom, from Spain to Iceland, again emerge into the light of day as objects of æsthetic criticism, and stand the trial to which each new generation summons those which have gone before it. Men may smile at them now as effete, but it were

better not to forget the respect due to their age, and to think that they were once the comfort of many an aching heart, and did good service in their day to the cause of Truth, in combating the dark powers of Hell and Death. To the mere sceptical Understanding — that faculty which turns its ploughshare over so many blooming fields to sow them with barren salt — it may seem absurd to reproduce the tale of a man who sold himself bodily to the Devil, and was rescued from everlasting perdition by the intercession of the Virgin Mary; but to the eye of Reason which sees far deeper, and argues from principles of a higher Logic, it is clear that the interest to be taken, the lesson to be learned, does not in the least depend on the truth or falseness of the facts recorded in the Legend; but on the fact that such things formed an inseparable part and parcel of the Belief of Times, which acting up to this faith did the “day’s work of a Giant,” and left a mark on the world not yet worn out; of an Age which generated and fostered in its bosom the seeds of all our institutions, and from which we are spiritually, as well as naturally, sprung.

Before concluding this Preface the writer has still a pleasing duty to fulfill, that of acknowledging the many kindnesses he has received from friends during the progress of this little work through

the Press, without which it could scarcely, imperfect as it is, have been brought to an end.

And first of all he is bound to offer his most heartfelt thanks to Hr Arwidsson, Librarian in Chief, and to Hr Hyllén-Cavallius, Under Librarian, in the Royal Library of this City; for the very great liberality, with which they have allowed him to make use of the M.S.S. under their care, a liberality the more praise-worthy as it is less common; for the sake of science it were much to be wished that the noble example they have set were followed by others in this, and other Countries, and that the "Dog in the Manger" policy, by pursuing which Librarians become rather a bar to impede, than a help to further the advancement of Literature, were at once and for ever abandoned.

The courtesy with which Professor Schröder Librarian in Chief in the University of Upsala, permitted a valuable M.S. out of his private Collection to be sent to Stockholm, has allowed the comparison and insertion of the various readings to the Swedish Legend of Theophilus.

To the pains and friendship of G. J. R. Gordon Esquire, Secretary to Her Britannic Majesty's Legation in this City, he is indebted for the Facsimiles marked A. and D. which for accuracy and finish of execution leave nothing to be desired; may these lines stand as a poor acknowledgement of this, and many other kindnesses from the same hand.

If the mention of the name of George Stephens Esquire has been left to the last, it is not because his favours have been least, on the contrary they are so numerous that the writer despairs of being able to enumerate them. It was Mr Stephens who pointed out the existence among the M.S.S in the Royal Library of all the prose Legends given in this volume, and the discovery of the Low German Theophilus was made by the writer in his company. The Swedish Theophilus with the various readings belonging to it was copied from his transcript, and his help has been invaluable throughout in decyphering the Icelandic M.S.S. (no easy task owing to their many contractions) and in correcting the proofs.

But beside all these services, which may be summed up and balanced, there are a thousand nameless Charities of which no account can be given; which are the very heart-blood of Existence, without the warm pulsation of which, without their healthy ebb and flow, the stream of life stagnates, and our outlook grows dreary; when the writer remembers how many of these have been his lot while engaged on this volume, he feels amply repaid for the pains spent on it, and light at heart when he thinks how many of its pages are hallowed by recollections of friendly sympathy.

Stockholm, Christmas Eve, 1844.

Literature.

In the following pages I have attempted to give a sketch of the Literary History of the Legend, and to show its progress, from its rise in the Greek, through the Latin, into the various modern Languages of Europe. Many notices have doubtless escaped me, but I trust that those which I have been enabled to give will be found serviceable by those who take an interest in the subject.

Greek.

The original whence the Latin and, from these, the modern versions sprung, is to be found in the Greek of Eutychianus, the disciple of Theophilus, who declares that he relates what he had seen with his own eyes, and heard from the mouth of Theophilus himself. This account, (from which as yet only extracts have been published?) exists in M.S. in the Libraries at Vienna and Paris. The following account of the Vienna M.S. is taken from Lambecius *Commentaria de Bibliothecâ Cæsar. Vindobon.* Tom. viii. P. 71 foll. ed. 1679.

“Vndecimus Codex manuscriptus Historicus Græcus est membranaceus pervetustus, elegans et, optimæ notæ in folio, ut vocant, super regali, constatque foliis trecentis nonaginta, paginatim in binas columnas divisus. — Continentur eo Magni Menologii Græcorum mensis Februarius hoc ordine:

Primò, et quidem à fol. 1 pag. 1 col. 1 usque ad fol. 6 pag. 2. col. 2. Vita S. Tryphonis Martyris. —

Nonò, et quidem à fol. 37 pag. 1. col. 1 usque ad fol. 45 pag. 1. col. 1. “Historia Poenitentiae et Conversionis S. Theophili Oeconomi sive Vicedomini Ecclesiae Episcopalis Adanensis in Ciliciâ Trachea sive Secundâ. — Conscripta ab Eutychiano, ipsius S. Theophili perpetuo famulo et comite, et ecclesiae Adanensis Clerico.

Inscribitur ea atque incipit hoc modo: *Μετάνοια καὶ ἀνάκλησις πρὸς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, γενομένη παρὰ τινος Ὀικονόμου ὀνόματι Θεοφίλου ἐκκλησίας τῆς ἀνατολῆς χώρας τῷ νομα Ἀδανα διὰ μεσιτείας τῆς ἁγίας ὑπερενδόξου Θεοτόκου καὶ ἀειπαρθένου Μαρίας. Ἐγένετο κατὰ τὸν καιρὸν ἐκεῖνον, πρὶν ἢ τὴν ἐπιδρομὴν γενέσθαι τῶν ἀθέων καὶ ἀλειτουργίων Περσῶν ἐν τῇ τῶν Ῥωμαίων πολιτείᾳ ἐν μιᾷ τῶν πόλεων ὀνόματι Ἀδανα, τῆς τῶν Κιλικῶν δευτέρας ἐπαρχίας, δικόνομον γενέσθαι ἐν τῇ ἀγιωτάτῃ τοῦ Θεοῦ καθολικῇ ἐκκλησίᾳ ὀνόματι Θεοφίλου ὅστις δικόνομος πάννυ καλῶς καὶ θεοπρεπῶς οἰκονομῶν κ. τ. λ. — Quod autem Eutychianus historiam hanc literis consignaverit, indicat ipse in fine his verbis:*

Ἐγὼ δὲ ΕΥΤΥΧΙΑΝΟΣ, ταπεινὸς καὶ ἁμαρτωλὸς, οἰκογενὴς γενόμενος τοῦ τρισμακαρίστου τούτου ἀνδρὸς Θεοφίλου, λοιπὸν δὲ καὶ κληρικὸς τῆς αὐτῆς καθολικῆς ἐκκλησίας (sic), παρακολουθήσας τῷ ἐμῷ δεσπότῃ, καὶ ὑπουργήσας αὐτῷ ἐν τῇ θλίψει αὐτοῦ, ἅπερ ἑώρακα τοῖς ὀφθαλμοῖς μου, καὶ ἀκήκοα ἀπὸ τῆς μακαρίας αὐτοῦ γλώσσης, τὰ εἰς αὐτὸν συμβάντα βεβαίως ἀνεγραψάμην, καὶ πιστοῖς φίλοις καὶ ἐρλαβέσιν ἀνδράσιν ἐξεθέμην, εἰς δόξαν Θεοῦ παντοκράτορος καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ δοξαζομένου ἐν τοῖς ἁγίοις αὐτοῦ.

The Greek M.S. at Paris is in the Bibliothèque Royale, fonds de Saint-Germain-des-Prés N:o cclxxxiii, olim lxx. fol. 284—291; (see Michel Théâtre Français au Moyen Age p. 136). This is beyond a doubt the M.S. mentioned by Montfaucon, Bibliotheca Coisliniana P. 400. as forming N:o cc,lxxxiii olim lxx, of that collection; he describes it as codex membranaceus, XI circiter sæculi, foliorum 332.

Fol. 1. Dicta Patrum et Monachorum, initio mutila.

Fol. 284 Pœnitentia Theophyli ejusdam. Init. *Ἐγένετο κατὰ τὸν καιρὸν ἐκεῖνον.*

As an additional reference see Fabricius Bibliotheca Græca, ed. Harles, Hamburg 1807, vol. x. p. 339.

Latin.

From the Greek of Eutychianus two early Latin versions are extant: the one by Paulus Diaconus Neapolitanus; the other by Gentianus Hervetus. The former is to be found in the Bollandist Collection, (Tom. 1^{mo} de Actis Sanctorum Mensis Februarii, die 4^{to}, pag. 480—491) where, according to Lambecius, for alas! I have not been able to consult this splendid work myself, “inter alia multa lectu dignissima” it is proved with sufficient accuracy that the penitence of St Theophilus happened when Justinian the Great was Emperor, about the year of our Lord 538. (not 835 as stated by Mone, *Anzeiger für Kunde des Deutschen Mittelalters*, 1834 p. 276; and by Grässe, *Lehrbuch einer Literärgesch. B. II Abth. 2. H. 2. p. 625*). The Version by Gentianus Hervetus purports to be a translation from Symeon Metaphrastes, who flourished in the xth century, and who had embodied the narration of Eutychianus in his great patch-work Collection of the Lives of the Saints. This translation is printed in the 5th vol of Aloysius Lipomanus’ *Lives of the Fathers*, and also by Surius (Tom 1^{mo} de probatis Sanctorum Historiis, die 4^{to} Feb.), and finally the abridgement of this version printed in the present Volume, was published in the *Vitæ Sanctorum Selectissimæ* of the Carthusian Zacharias Lippelous, 2nd Ed. by Cornelius Grasius, T. I. p. 615. foll. Cologne 1616.

In the xth century Roswitha or Hrosvitha, the famous nun of Gandersheim in Saxony, composed a Latin Poem on the story of Theophilus, see her works, first Ed. “Opera Hrosvite illvstris virginis et monialis Germane gente saxonica orte nvper a Conrado Celte inventa” Nuremberg 1501. fol. on the leaf with the signature g. iij. (Michel Th. Fr.); and another Ed. by Henr. Leon. Schurtzfleisch Vitemberg. 1707. p. 132—45. In the xith century the Legend was thrown into Leonine verse by a writer supposed to be Marbod Bishop of Rennes † 1123, see “*Venerabilis Hildeberti primo cenomanensis episcopi, deinde turonensis archiepiscopi opera*

etc. Parisiis apud Laurentium le Conte MDCCVIII. fol. p. 1507—15., and the Bollandist Coll. as above. The Poem begins thus.

Quidam magnorum Vice-domnus erat meritorum,
Theophilus nomen; tenuit quoque nominis omen.
Quippe malum cavet, etc^{ra}.

In addition to these we find the story alluded to or cited by very many Latin writers of the Middle Age. For instance, by Fulbertus Carnotensis † 1029 see his works Paris 1608 p. 136; by St Bernard † 1153 in his Deprecatio ad gloriosam Virginem Mariam, see his works Paris 1615, p. 268; by Vincent de Beauvais † 1264 in his Speculum Historiale 22. 69. which famous work gave the legend great circulation; by St Bonaventure † 1274; in his Speculum B. Mariæ Virginis, lect ix; by Jacobus de Voragine † 1298 in his Lombardic History, or Golden Legend, on the authority of Fulbertus Carnotensis; by Albertus Magnus in his Biblia B. Mariæ Virginis ch. 9; and by other authors cited in the Bolland. Coll. ut supr. An abridged version of the story is to be found in the Lectionary of the church of St. Omer, which used to be read on the 7th day of the Octave of the Nativity of the Virgin Mary, (see Michel Th. Fr. p. 137).

Anglo Saxon.

The earliest notice of the Legend in any Modern Tongue which I have hitherto met with, is found in one of the Anglo Saxon Homilies of Archbishop Ælfric † 1006; and as these Homilies have only been published for a Society, and can hardly therefore be said to be published at all, I have not scrupled to reprint the passage amongst the other short pieces relating to Theophilus given in this volume. Though I am unable to give any English version of the Legend, it is probable that it would require very little search among our Public Libraries before such a one would be found. The passage in question may be read in Ælfric's Homilies, printed for the Ælfric Society Vol. 1 p. 448.

French.

The earliest French version is that in rhymed verse by Gautier de Coinsi † 1236, having been first a monk of St Médard at Soissons, and afterwards prior of Vis-sur-Aisne. The analysis of this conte was given at length by M. Dominique Maillet in his "Description, Notices et Extraits des Manuscrits de la Bibliothèque publique de Rennes. Rennes 1837. 8^{vo} p. 127—31; And the piece itself was published in 1838. by the same Gentleman under the title "Miracle de Théophile, mis en vers au commencement du XIII^{me} siècle par Gautier de Coincy publ. p. la prem. fois d'après un M.S. de la Bibl. de Rennes par M. D. Maillét Rennes 1838." The Miracle of Theophilus by Rutebeuf, one of the most famous of the trouvères of the XIIIth century is a Dramatic version of the story, and has been published by M. Achille Jubinal in his "Œuvres de Rutebeuf" Paris 1839. 2 vol. 8^{vo}; and by M. Francisque Michel in his "Théâtre Français au Moyen-Age" Paris 1839. p. 136—56. It is a matter of great regret to me that after every effort I have been unable to procure a copy of M. Jubinal's Rutebeuf in time to make use of the valuable introduction which I understand he has prefixed to the Miracle of Theophilus; indeed, though I have said above that only extracts of the Greek Theophilus had as yet been published, I am not sure that the whole legend has not been printed by M. Jubinal from the Paris M.S. M. Michel's work I have been fortunate enough to have at hand, and to the excellent introduction which he has prefixed to the Miracle I have been indebted for a great part of my information on the subject. The actors in the piece are Nostre-Dame,

Li Evesques, Theophiles, Sathan appelé aussi Li Deables, Salatins sorcier, Pinceguerre serviteur de l'Évêque, Pierre et Thomas compagnons de Théophile. The action begins after Theophilus has been deprived of his office, in the following words.

Ci commence le Miracle de Theophile

Theophiles

Ahi! ahi! Diex, rois de gloire,
 Tant vos ai éu en memoire,
 Tout ai doné et despendu,
 Et tout ai aus povres tendu,
 Ne m'est remez vaillant un sac
 Bien m'a dit li evesque: "Eschac",
 Et m'a rendu maté en l'angle;
 Sanz avoir m'a lessié tout sangle
 Or m'estuet-il morir de fain
 Se je n'envoi ma robe au pain.

After a long soliloquy Theophilus goes to Salatin "qui parloit au déable quant il voloit", (who takes the place of the Jew in the Icelandic and other prose versions, and of the Magister in *Nygmantiä* in the Low German Miracle, and may perhaps be intended for a Saracen;) After he has stated his trouble, Salatin advises him to abjure God, and become the liege-man of some one who will treat him better; and promises to put him in the way of finding such a one, if he will return the next morning. Theophilus departs promising to come. While he soliloquizes on the misery which will follow hereafter if he denies God, the Virgin, and the Saints, Salatin raises the Evil One, and informs him that he has gained over to his service the famous Clerk, Theophilus. The fiend bids him send him to a certain vale hard by, where they may conclude their compact. Theophilus returns and is sent by Salatin to the trysting place with a caution never to invoke the name of God. Theophilus goes thither and becomes the Devil's liegeman, and besides gives him "lettres pendanz" sealed

with his signet and written with his blood, to that effect, renouncing God and all works of Charity. After this the Bishop sends Pinceguerre to restore Theophilus to his office of "Seneschal", asserting that he is the fittest man for the office; when Pinceguerre brings this message he is treated very cavalierly by Theophilus, who goes to the Bishop, whom he treats very little better, declaring that he will make the rustics smart for it; the Bishop sends him away with an admonition to do well, and begs him in future to look upon his house and goods as if they were his own. The piece proceeds with a sort of stage instruction "*Ici va Theophiles à ses compagnons tencier (disputer) premièrement à un qui avoit non Pierres*", after abusing him to his heart's content, he attacks another named Thomas. In this agreeable occupation seven years are supposed to elapse, after which Theophilus repents and goes to a chapel of the Virgin, and begins to bewail his sins; after much hesitation and despair he addresses a long and beautiful prayer to the Virgin, beseeching her aid. The Virgin appears to him, and at first bids him depart out of her chapel, but is soon softened, and undertakes to get back the covenant which he had given to the Devil. After some demur from the Evil One she regains the deed, and gives it to Theophilus, bidding him give it to the Bishop to be read before the People; this he does, and after the Bishop has read the deed, the Piece ends with the following words.

Issi ouvra icil preudom.

Délivré l'a tout à bandon

La Dieu ancele;

Marie, la virge pucele,

Délivré l'a de tel querele:

Chantons tuit por ceste novele.

Or, levez sus;

Disons: Te deum laudamus

Explicit Le Miracle de Theophile"

In a M.S. of the end of the XIIIth century in the Bibliothèque du Roi N:o 7024, is found fol. 104 a piece of more than 900 verses with the title "Come nostre dame racorda Theophilus à son cheir fils" Beginning thus.

Enceis qu'éussent cil de Perse
Rome destruite et déserte
En Celice la region
Avenit ce à un baron
Visire estoit de la mostier
Theophile l'oy nomer. etc.

According to M. Paulin Paris, from whose excellent work "Les Manuscrits François de la Bibliothèque du Roi Paris 1841 T. IV p. 70—71." I have extracted this notice, this is not the conte of Gautier de Coinsi; he adds that it had escaped the notice of M. Iubinal. In one point of view it is interesting as giving the right name of the country (Cilicia) in which the events are said to have happened; in all the other vernacular legends which I have seen, the scene is laid in *Sicily*, a mistake easily made at a time when almost all intercourse with the East had ceased, by men who must have known of such an island as Sicily, but probably had never heard of Cilicia.

The legend seems to have been very popular in France during the Middle Age; and is often quoted or alluded to.

Sainte Marie Magdelainne
Fu ensi de ses pechiés saine;
Au dyable fu retolus
Par repentir Theophilus

Rom. de Mahomet v. 1681. Paris 1831

Douche mer Diu, ki sauvas
Theophylu et confortas
Oevre-li l'uis de paradys.

El. s. la m. d'Enguerrand de Créqui. Paris 1834

Tu es à tout le mont une seule esperance,
En toi doivent avoir pecheour grant fiance,
Par cui Theophilus trouva sa delivrance,
Qui ès mauvais d'enfer avait mis sa creance.

C'est uns Salus de Nostre Dame. M.S.

Ha! Dame, se grace trouva
En vous le clerc Theophilus.

Miracle de Nostre-Dame, de l'empereur Julien M.S.

A vostre filz dictes que je suis sienne.
De luy soient mes pechez aboluz,
Qu'il me pardonne comme à l'Egyptienne
Ou comme il feit au clerc Theophilus,
Lequel par vous fut quitte et absoluz,
Combien qu'il eust au diable faict promesse.

*Ballade vi, que Villon feit à la requeste de sa mere,
pour prier Nostre Dame, dans le Grand Testament
v. 883.*

Finally we find it sculptured in Church Architecture, and painted on glass. It is carved twice in the Cathedral of Notre Dame at Paris; once on the North Porch, and again "contre le mur du nord au rond-point" (words which I do not clearly understand but which I take to mean "on the north wall of the apse"). It is painted on a window in the chancel of the Cathedral at Laon, in eighteen medallions; and Michel, from whom the above particulars are taken, states that this window presents details of the Legend not met with in the texts. It is also to be seen in the Church of St Peter at Troyes, and in that of St Julian at Mans, in both instances on windows in the Choir.

Anglo-Norman.

The short legend in Anglo-Norman, or Norman French, which seems to be a translation from the Golden Legend, is to be found in a M.S. of the Royal Library here; it is in sm. 4^{to}, 138 fol. written about 1350 and containing a kind of Universal History from the Creation down to the time of Pope John XXII, † 1334. Amongst other very interesting matter, it contains the beautiful Angl. Sax. Legend of Constance and Morice (The original of Chaucer's Man of Law's tale), which Mr Stephens, to whom belongs the merit of identifying this, along with so many other M.S. in the Royal Library here, intends to publish. The M.S. formerly belonged to the celebrated President Fauchet, as is proved by his autograph on the first page

c'est a moi claude fauchet 1596.

German.

The earliest mention of the Legend in any German Dialect seems to occur in the Middle-High German Poem of Hartmann von der Aue (flourished at the end of the xiith century) "von dem Gelouben", where it is given at some length from verse 1927—98. (Comp. Grimms Deutsche Mythologie 2^{te} Th. 2^{te} Ausg. p. 969). Another Middle-High German poet, alludes to it in the following lines.

Salve regina

Misericordie:

harmunge hâstû mê

denne aller menschen orden.

des ist wol innen worden

Theophilus, ein sündec man,

der din kint hete verlân,

unt hete in der helle pfuol

zuo dem tiuvel sinen stuol

vil nâhen gesetzet:
 den hâstû, fronwe, ergetzet:
 wân er ist, als ich hân vernomen,
 von diner helfe wider komen,
 dar zuo manec sündære,
 dem dû barmherzee wære:
 des nennet dich min zunge
 muoter der barmunge
 unt spriche ouch nû als ê
 "kûnegin misericordie".

Haupt und Hoffmann Altdeutsche Blätter I. 79—80

Mention is also made of it in the following lines out of the Ave Maria of Konrad von Würzburg, who flourished in the middle of the *xiii*th century

Ave Maria wer zuo dir gedingit
 wol deme ie gelingit,
 als eins malis kunt wart vil gar bisundir
 an deme, der ein wandir
 hette leidir sundin richir plichte:
 sin name was Theophilus genennit,
 in der shrift erkennt
 was er, also man sagt;
 magt din gnade erdehte
 daz sie ien widir brachte
 von den vientlichin angesichte
 des hellewuormis, deme er sich do hette
 ergeben.

Mone's Anzeig. for 1834 p. 273.

And in another poem discovered by Massmann.

Maria wünschel gerte
 des stammes von yesse
 Theophilum ernerte
 din Jangfrowelich ere
 tritt har für vnser schulde
 hilff uns in gottes hulde
 o mater gracia.

Mone's Anz. 1832. p. 25.

Von der Hagen (in his *Jahrbuch f. Deut. Sp. und Alterthumskunde* vol. 6. 1844.) in an article on Faust, mentions a Middle-High German Poem as given in his "Gesammtabenteuer No 84." I have not been able to get a sight of this book, nor have I seen any reference to it in any of the works which treat of Theophilus.

We next come to the Low German Dialects, and I shall begin with the Netherlandish or Flemish, and then procede to the Low Saxon or German, because I believe that it was from the Flemish that the Legend, like Reineke and other Poems, passed into the Low German.

The Flemish Theophilus, a narrative poem in 1854 verses, was published by M. Philipp Blommaert under the following Title, "Theophilus, gedicht der 14^e. eeuw, gevolgd door drie andere Gedichten van hetzelfde tydvak, uitgegeven [door] P.L.B. Gent, Duvivier 1836. gr. 8^{vo}". I am very sorry that in the case of this book, as in that of M Jubinal, all my efforts to procure it have been ineffectual, so that I am forced to borrow the materials of this notice from Mone's *Anzeiger* for 1836 p 434—5; this is the more to be regretted as I think I can trace some of the peculiarities of the Flemish Theophilus mentioned by Mone, as the repetition of the same thought in two succeeding verses, the love of proverbs, and the disregard of the final *n* in rhyme, (though perhaps these are hardly distinctive peculiarities) in the Low German Miracle which I have published, and in the Low German Poem on the story of Theophilus edited by Bruns (*Altplattdeutsche Gedichte*, Berlin Nicolai 1798 8^{vo}); Besides, on the supposition that the Flemish Theophilus was the original whence these two pieces were derived, it becomes a question of great importance to compare them with it, both for the sake of ascertaining how they have handled the matter, and that of defining the relation in which they stand to each other.

After long consideration, it seems to me that the resemblance between the Miracle and the Poem in Bruns

is not sufficient to warrant the conclusion that they are both the same piece with only the variations which every copyist used to insert in the transcript while under his hand; and yet it cannot be denied that there is a strong resemblance, in some cases amounting to a positive identity, between the two; I would explain this likeness by supposing them to be separate workings up of the Flemish Original in a Low German shape; the poem in Bruns being intended for a narrative piece, and the one I have printed for a Miracle play; to support this view I may remark that the parts which give the piece most of its dramatic action are wanting in Bruns; for instance the first 174 lines, containing the debate on the election of Theophilus in the Chapter, his disgrace, and lament, along with the appearance on the scene of the Master in Necromancy; also lines 440—53 when Lucifer appears as an actor; and 510—43. containing the dialogue of Theophilus with his two servants, and Satan's warning to him not to approach the Preacher.

The piece which I have published is to be found in a M.S. of the Royal Library here in sm. fol. marked N:o 29. it is 9 inches by 4, bound in contemporary wood boards, with two coats of arms (a wolf and a cap) carved on one of the sides.

It has 108 leaves of from 30 to 35 lines on a side, and contains the following Poems all in the Low German Dialect, and written in two hands; the second begins leaf 62 recto.

1. "Valentyn uñ Namelos" This poem is unfortunately imperfect, as leaves 1, 2, 11, 12, 13, and 24, have been torn out. In its present state it begins on the 3rd leaf recto with the lines.

De konigh de herē wol vntfenk
 He myt en to deme sale ghink
 Dar bat he plegghen wol den ghesten
 Al de dar weren inder vesten.

and ends leaf 39 recto thus

Dar na wart de dot be kant
 Crysoſin' in vñgherlant
 Dar vur namelos myt craft
 Vñ krech dar des konīghes macht
 He wart dar here in deme lande
 Vñ leuede sunder ſcande
 Myt syner vrowen syne yas [sic]
 Dyt buk ys ute dat ys war

*Erphicht hœc totum
 Infunde de vñchy potum*

This Poem has been badly printed in Staphorsts Hamburg. Kirchengeschichte 1,4. p. 231 foll; from a bad M.S. This Stockholm M.S. contains a better text, and is at all events valuable as a means towards forming a better edition by comparison with Staphorst, with this view I have taken a transcript of the poem which I purpose communicating to Moriz Haupt for insertion in his "Zeitschrift für D. Alterthum".

2. A Poem entitled "De Vorlorne Sone". being the story of Robert-le-Diable in a milder form, inas-much as the Hero shows none of the fiendish temper given him in the French original, and merits perdition for no crimes committed by himself, but solely for the sin of his parents. The piece begins leaf. 39 recto thus

In godes namen heue yk an
 Also yk my des vor synnē kan
 So en ys nen man de dar leuet
 Vñ so grote sunde heuet
 De ychtes moghe be ghyonnē
 Sunder godes mynnen

After 34 lines of prologue, the story begins
 Me spreket yd was eyn rýtter sýn
 He hadde nicht en kyndelýn
 He was ok houesch vñ mylde
 Eyn helt vnder syneme schylde.

Unfortunately leaves 44, 47, and 48 are missing the poem ends leaf. 55 verso thus.

De dyt bok ghe dychtet vñ ghe screuē hat
 Got gheue syner sele rat
 Dat hemelryke to lone
 De vor lorne sone
 Schal dyt bok ghe nomet sijn
 Det neme yk uppe de truwe myn
 Dat he was vor loren
 Er he wart ghe boren
 Beyde myt sele vñ myt lyue
 Doch ghaf got eme der saldē schyue
 Dat he vor van alle syne not
 Vñ heft myt gode vroude grot
 Des behelpe vns got allē samen
 In godes maniē [*sic*] A M E N

¶ Dyt bok dat ys vte
 Me hale vns ghut ber up de snūte

¶ Wuste yk eynē ysren hot
 De vor loghene were ghot
 Vñ eynē schylt vor schelden
 Den wolde yk dure ghelden

Of this poem, hitherto quite unknown in German Literature, I have taken a transcript for the purpose of publication.

No 3. "Flos uñ Blankeflos". from leaf 56. recto to 78 recto; leaves 61 and 72 are wanting. The Poem containing 1365 lines in its present state begins thus.

In den nomē jehau crysty
 De vns makede van sunden vry
 De gheue my syn vñ macht dar to
 Beyde awēt spade vñ morghen vro
 Dat yk ende dyt bokelyn

Cryst gýf mý dar to de hulpe dýn
 Wente yk des hyn seker vñ vrut
 Dýne hulpe ys to allen dynghen ghut.

It schach an eýner týt
 Also vns de awenture ghýt
 Wo de konigh vā yspānyghē myt syner macht
 Samelde ene grote herekraft
 Vñ vor to aüernē in des konighes lant
 Dar he dede rof vñ brant

And ends thus.

Got de ghaf blanckeflosse eý kynt
 Dar van se grote vroyde vntfynk
 Dat sulue kleyne kyndelyn
 Dat wart eý syn dat meghetyn
 Se syrede to gode al ere lyf
 Se wart konygh pyppynghes wyf
 Se hadde gode vele to leue dan
 Konyng karle ze by enie wan
 See worden krystene alto hant
 Vñ be kerden ysspannyen lant
 Vor gode scholen se selych syn
 Dat ys ghar de loue nym [*sic*]
 Sodder wart yd over heyden
 Do flos van blanckeflosse was ghe scheyden
 Do be dwank se wedder synt
 Konyng karle erer dochter kynt
 Do ok sodder wyl moñych lant
 To der crystenē heyt be dwank
 We dyt an eý beter hef ghe bracht
 Deme gheue gôt ghude nacht
 Got gheue vns eynē ghuden ende
 Wor wy vns yn der werlde wendē
 Dyt bok ys vte
 Me gheue vns ber uppe de snüte

I think

I think it will be clear even from these short specimens that the Stockholm M.S. contains^a a much better text than that in Bruns. I should mention here that Hr. Klemming who has so ably edited the Swedish "Flores och Blanzeflor", was the first to fall on this M.S., and to discover that it contained this Low German Poem. He also first ascertained the number of the missing leaves, and paged the vol., all which has been a great help to me, (though I have preferred giving the number of *leaves*); Hr. Klemming has also counted the number of lines in this Poem, which he gives as 1364, but it is plain that the last line in the M.S. contains two verses, and indeed the scribe has shown that he meant it for two by setting the stroke usual in such cases in the middle.

N:o 4. Theophilus from leaf 78 recto to 94 recto.

Of this piece I may remark that I have striven to make my transcript as much like the M.S. as possible; I hold this to be an imperative duty when texts are published for the first time; it is time enough after this has been done to subject the text to a critical revision, and make it readable. -Upon this principle I have printed Theophilus with every contraction and all his imperfections on his head, and to my knowledge have altered nothing, except in one or two instances by bringing a consonant inserted above into its proper place in the word. A peculiarity in the M.S., I mean the occasional use of the Dansk *ø* (see the Facsimile), may perhaps warrant the conclusion that it was written somewhere in the North of Germany on "the debateable ground" between the Dansk and German tongues. The headings of the speeches, which I have printed in Black Letter, are in rubric in the M.S., and each speech begins with a large red Letter, all which may be better understood from a reference to the Facsimile.

N:o 5. a short piece in double col. on leaf 94 verso. probably a translation of the French Fabliau from

which Chaucer took his "Marchant's Tale", best known to the English reader from Pope's "January and May". As the little piece is interesting in more than one point of view I print it here.*

- was eȳ blynder mā
 r nomen han
 schone jūc dat wyf
 lef also syn lyf
 5 . . . gan to spele edder to der kerke
 . . . [e]r hande se solde werkē
 . . . ok jo by er syn
 . . . vnwro de vrouwe syn
 . . . se bȳ den klederen dat
 10 . . . em nychc enē trede en trat
 . . . ener stunden
 . . . kede se eneme junghen
 . . . se bauen wolde
 . . [b]at en dat he se trutē scolde
 15 . sprak vrouwe yk dat gherne do
 Kone gȳ vȳden stede dar to
 Se heyt en an enē bōghardē ghā
 Dar so wolde se ene al vīne van
 Eynē bomghaden al vīne
 20 Vp eynē bom dat he klūme
 Dar scholde he erer warden
 Se wolde komen in den gharden
 In ereme huse dat se sat
 Met ereme maīe dat se at
 25 Ouer tafelen dat se seten
 Van appelen dat se spreken
 Se sprak wolde gy an den bomghardē ghan
 Dar de schonē appele stan
 He sprak vrouwe ghat my vore
 30 Ik volghe jw al vpme spore
 Do se in den gharden quemen
 Vñ nyne appele dar yñe vornemen
 Se sprak wo schole wy des beghȳnē

- 35 Dat wý appele vā desseme bome wyfē
 Se sprak bucket yw dar nedder
 De blýde sprak dar nycht wedder
 Se stech em up dat lyf
 Vp den bom clam dat sulue wyf
 De blynde grep den bom al vīne
 40 Vp dat nemāt up en clūme
 Se want den se hebben wolde
 Vñ bat en dat he se trutē solde
 De jūghe sach hyr vñ dar
 Dryer telghen wart he vn war
 45 Dar he se up legede
 Do be ghūde de bom to roghēde
 De loue beghūden ruschen
 De appele he ghunden duschen
 Des wart sunte peter vnwar
 50 He sprak here scheppar
 Ghyf deme blýde māne syne øghē
 Ik mach des nycht lengher dōghen
 Dat dyt de blýde man seghe
 Wo schemelyken dat syn vrouwe leghe
 55 Vnse he [sic] de sprak to hant
 Peter nū sy des ghenant
 De vrouwe de ys so wrot
 Se vntlecht dat em myt der spot
 Ach here meyster dorch dyne ghute
 60 Ghyf eme dat he sen mote
 To hant dar eý teken schach
 Dat de blyude man sach
 He sprak wat do ghy nu
 Se sprak leue man segý nu
 65 Deygher bote hebbe yk wol lxxii ghe maket
 Er yk er eý han gheraket
 Dat gý leue mā konē sen
 Des mote gode lof schen
 Des synt gý my nū to vluggh
 70
 Sehudde gý de appele myt

[Sprak h]e
 Styghet af vñ latet allē
 Wo desse dynk syn ge vallē
 nk syn gheschen
 Dat yk blynde man kan sen

Unfortunately a piece has been torn off the M.S., so that the first fifteen lines are imperfect; the writing is carried down quite to the bottom of the page, in order to get the piece in on the side (it was probably written after the vol. was finished to fill up the blank side) which makes it a hard matter to read the last lines as they are very much crowded together, besides which a small piece is torn off at the bottom also.

N:o 6. A piece called "De deyf van brugghe vñ van parys" leaf 95 rect. to 106 verso. being the famous story of Rhampsinitus and his Treasure House. I have sent an exact copy of this poem to Moriz Haupt for insertion in his "Zeitschrift". The discovery of this Low German Poem is a matter of great interest, as it contains the most complete version of the tale hitherto known in the German tongue. For the Oriental origin of the story see Loiseleur Deslongchamps "Origine des Fables modernes" p 85. and for other particulars Keller's "Vorrede zu dem Roman des Sept Sages" p cxliij. In Haupt and Hoffmanns Altd. Bl. 1. 136. fol. a prose version from a Leipzig M.S. of the xvth century.

N:o 7. — a Poem called "De segheler" from leaf 107 recto to 108 verso., the last piece in the vol. and imperfect. The shipper goes over the sea to trade, and leaves his wife to the care of his servant Hynryk. The wife goes

To der myssen an ey klosterlyn
 Dar yñe weren preddekere.

The prior at the confessional offers her

"Theyn mark suluers gheueghen wol"

for her love; she says she will think of it, and come the next day. Next day she resolved to go no more to

hear mass at the "preddekere" cloister, but at one belonging to the order of "Gray Friars"; here she is offered

"Twyntych mark suluers wol gheweghen"

she goes away promising to come next day, but instead goes to the Parish church, where she is offered by the "kerkhere"

"Druchtich mark suluers an ghuder wichte".

she goes away promising to come next day; and in despair is on the act of disclosing her sorrow to her servant Hynryk when the M.S. ends, several pages as it seems having been torn out. One of the leaves at the end of the vol. having the same watermark as the last leaf of the M.S., has been preserved loose and contains the following curious account of the expences of a journey made by the possessor of the M.S., written in a hand of, I think, the xvth century, and which may serve as a help toward supporting the hypothesis as to the district in which the M.S. was written.

Itⁿ so hebbe yk vor tert in dat erste to den sche-
gen orde iij wytte vñ vyf wytte to der warpe vñ iij
wytte to vargelde dē schypperen vñ xij wytte van
der warpe wente te ancklam auer de heyde vñ to
ancklam vor terde yk vyf wytte vñ to ranssin j wytten
vñ vyf wytte to vor lone Ith teme [or tome] grypelwalde
des ersten. dages vj wytte des sundages x' alb' des man-
dages x alb' des dinxstedages x wytte des mydweken v
wytte des dunre dages x wytte des vryghdages vj wytte
des sūauēdes x wytte des sundages x alb' des mādages
x alb' des dinxstedages x wytte vñ vyf wytte to var gel-
de vñ iij wytte vñ iij alb' vñ enens' sundes to polstze vor
terde yk.

I should add that the M.S. is written on stout Pa-
per with 3 or 4 watermarks, about half the vol. being
marked with a star standing on a crescent, in a crab-
bed, but tolerably clear hand of the xvth century,
(whether of the first or last half I cannot pretend to
decide, Mr Stephens places it about A. D. 1400) the ini-
tial letter of each line being a small capital picked out

with red; throughout the M.S. large red capitals are occasionally interspersed. On the whole I think it cannot be denied that the discovery of this M.S. is valuable on account of the acquisitions to Low German Middle Age Poetry contained in it.

Before closing this branch of my subject I have another Low German Theophilus to mention. A Dramatic piece contained in a M.S. of the Libr. at Trèves. Moriz Haupt, to whom I wrote mentioning the Stockholm M.S., conjectures that both it and that at Trèves contain the same piece, but it is plain to me both from the oral communication of Jacob Grimm, and from the account given of the plot of the piece in his D. Myth. 2te Ausg. 2te Abtheil. p. 953. that this is not the case. In the Trèves M.S. the Devil brings Theophilus after his apostacy up into a Castle, "up de Ovelgunne" where it is cold but where they spend their time in feasting and revelry, nothing of which occurs in the piece I have published.

On hearing from Haupt that he had in his hands a copy of the Trèves M.S. I wrote to him begging for a transcript; while in the act of correcting this sheet his answer has reached me, from which it appears that the copy in question is no longer in his possession: I sincerely hope that the poem may soon be published, as I cannot help thinking that it will turn out to be one of the most interesting pieces on the story of Theophilus in existence.

The short Netherlandish legend in prose which I have printed, is taken from a translation of the Golden Legend of I de Voragine which is in M.S. in the Royal Library here; It is in fol. very well written on stout paper in double col. The passage begins fol. cc.xxxix. recto col. 1. Prefixed to the Translation is a Preface by the Translator beginning thus.

Deise bouc es ghehecten gaudene legende.

Hier beghint de prologhe dat es ene woreidene.
Op een boue heet aurea legenda dat is guldene legende.

Langhe tiit hebbic versocht gheweist ende zeere ghebeiden omme inten latine te dietse te makene een bouc dat men jnt latine heet aurea legenda dat bediet te dietsche Guldin legende etc.

and at the end of the vol. is the following colophon.

Deise bouc was beghonnen scriuen synte winnoecs daghe den vyfsten dach na alre synten dach. Jnt jaer ons heren M. CCC. ende XCIX. ende vulscreuen synte vrbaens daghe den XXV^{sten} dach in 'meye. Jnt iaer M. CCCC. Dies hebbe god lof ende eere. nv ende emmermeere Amen.

Icelandic.

The first Icelandic Legend in this volume is printed from a M.S. in the Royal Library here; it is a sm. fol. in double col. containing 109 leaves and written in two hands, the greater part (fol. 1—85 rect. col. 1.) being in one of the xivth century, and the rest in one of the xvth. The vol contains 1st a Life of the Virgin Mary, fol. 1 verso — 26 verso; the rest is taken up with religious legends in her honour being translations from the Latin, but translations into which, as was common in the Middle Age, the writer has infused a great deal of the spirit of his time and country. The legend of Theophilus begins fol. 85. recto col. 1. and is therefore the first legend written in the second hand; I have printed it to the best of my power as it stands in the M.S., and have altered nothing even in passages where the writer seems to have made blunders; the legend ends fol 89. verso col 1. I should mention that the part of the vol. in the first hand is not only much more legible, but also presents a much better orthography in observing the distinction between d and ð and in attending with tolerable exactness to the diphthongs æ, and

œ or ö; all this may be seen from the curious legend concerning St Anselm of Canterbury which I have printed in the Appendix, it begins fol. 34 recto col. 2 and ends fol. 36 recto col. 2. Fol. 109 verso is blank and bears an inscription written in Iceland A. D. 1656 to the effect that the M.S. belonged to one Gudmundur.

The second Icelandic Legend is printed from another M.S. in the Royal Library in 4^{to} of the xvth century containing 178 leaves in double col., written in two hands. Like the M.S. just described, it contains the life of the Virgin Mary, with religious legends, but both are separate works, and not at all transcripts or variations of one another though probably taken from the same Latin original. The legend of Theophilus begins fol. 17. recto col. 1 and ends fol. 22. verso col. 1.

At fol. 98 verso col. 1 is a register of what has gone before, which begins thus "Fýst aa bokinne er lífs saga uolldugrar fru sancte marie himirikis drottningar. Þui næst miracula eius. primum de Theophilo er sig gaf fiandanum oc frelstizt fyrir uora fru."

At fol. 177 recto col. 2 is a register over the last part of the vol. beginning thus "Hier býriar upp kapituleran fyrr skrifadra iarteigna blezadrar guds modir marie er uirduligr herra hakon norregs konungr let snara or norænu gudi til heidurs ok hans modir marie." After long deliberation I find it hard not to accede to Mr Stephens' opinion, and to suppose that some words must be omitted in this passage, which would otherwise give the word "norænu" a sense very different from that commonly assigned to it, and seem to imply that in the time of this king Hakon (probably Hakon the 7th † 1382) the Norwegian tongue was so different from that spoken in Iceland that it was necessary to translate works written in it into Icelandic before they could be understood by the people of that island, an inference which we have every reason to believe would be false.

It is

It is best therefore to translate the passage thus, supplying the words assumed to be missing "Here begins the Register (or the heading) of the miracles of the blessed mother of God Maria written above, which the noble Lord Hakon King of Norway caused to be turned out of [Latin into] the Norse tongue to the honour of God and his mother Maria."

At the end of the Register is the following inscription "Sidast aa bokinne er æfintyrid af faustunne annunciationis beate virginis Marie.

Help maria mier. mun ek treysta þier.

In the statement I have given of the age of these two M.S., I have followed Hr Jón Sigurðson of Copenhagen, who inspected them, and has assigned the above dates to them in his M.S. catalogue of Icelandic M.S.S.

Swedish.

The old Swedish Theophilus is printed from a M.S. of the Royal Library, called the Codex Buræanus from its former proprietor the famous Swedish Antiquary Bureus; it is at present in the hands of Mr Stephens who is about to publish from it some legends for the Swedish Archæological Society, and to whom belongs the honour of first pointing out its value. The M.S. is in 4^{to} on vellum, and was written about 1350, unfortunately some dishonest hand has torn out a good many leaves; its contents are "Legends and miracles of the Saints." The various readings to this legend are taken from the codex Bildstenianus a valuable M.S. on vellum the property of Professor Schröder of Upsala, they are the following.

I —¹ prouester —² cicilia (rike) —³ d^c.xxxvii. —⁴ wanting —⁵ herra are —⁶ ok swa —⁷ taken into the text from cod. Bild. —⁸ til biscop(s) —⁹ som han

—¹⁰ før —¹¹ liwfuare. 2 —¹ Thæn (som vardh) —² wanting —³ minna —⁴ kieran —⁵ aff hænum —⁶ si(t) —⁷ æmbit(e). 3 — ey —² wanting —³ instead of harme → þær. harme æn wardh diæfwls anbudh: Thær. 4 —¹ (en) Judh(e) —² badha saman —³ del. —⁴ cristne —⁵ breswit insighlat —⁶ (dare) 5 —¹ wanting —² lætir —³ hedher oc æro. 6 —¹ kænneis —² aff —³ ey —⁴ instead of hialp — rapa. hialp oc (trøst). 7 —¹ oc rædh —² trøste at —³ lofwa —⁴ vnder. 8 —¹ wanting —² wanting —³ som swa —⁴ (var) æcrifwat —⁵ taken into text instead of givin —⁶ visso oc (trøst) —⁷ thakkar —⁸ wanting —⁹ før —¹⁰ bløtte —¹¹ mang —¹² til tara oc grat oc —¹³ dagh.

I have printed the Icelandic legend relating to St Anselm, because it has features in common with that of Theophilus, and also because I wished to give a specimen of the first part of the M.S. The legend occurs in two other Icelandic M.S. in the Stockholm Library, once in that from which the second legend of Theophilus is taken, in a more abbreviated form, and again in a small 8^{vo} M.S., in this last Anselm's name is not mentioned. The legend itself seems to have been widely spread; among the Wends in Lusatia it has become a popular story and is told of Diter Bernhard, that is, the old hero Theoderic of Bern, who in the belief of the peasantry plays the part of the "wild Hunstman" see Grimm's D. Mythol. II. 2. ed, 888. I have printed the German translation of the Wendish legend from Haupt and Schmaler's "Volkslieder der Wenden in der Ober- und Nieder-Lausitz II. Th. Grimma 1843." P. 185 it is also alluded to by Rabelais, whose pages teem with popular traditions, when describing the birth of Gargantua; "Dont une horde vieille de la compagnie, laquelle auoit reputation d'estre grande medecine, et la estoit venue de Brisepaille, d'aupres Saint Genou, d'auant soixante ans, luy feit ung restrictif si horrible que tous ses larrys tant sceurent oppilez et reserrez que

a grand poine avecques les dentz vous les eussiez eslargiz, qui est chose bien horrible a penser. Mesmement que le diable a la messe de saint Martin escripquant le quaquet de deux gualoises, a belles dentz alongea bien son parchemin" Liv. 1. ch vi. Paris 1840.

While in the act of writing these last lines I have received a packet from Moriz Haupt containing a beautiful transcript of Hroswitha's Poem on Theophilus, which he has taken the pains of making for me from the editio princ. of her works, and also a Dissertation by E. F. Sommer, "*De Theophili cum Diabolo foedere*" defended at Halle Sept. xi 1844. I can only regret that through some mistake in the Post here, this packet, though sent off on the 21st of Novr. did not reach me till the 30th of Decr., almost too late to be of any use to me in my work; Indeed had it not been for the friendly help of Mr Stephens, who undertook to transcribe the poem of Roswitha and to correct the proofs, when from press of business consequent on my departure from Sweden I could not attend to them myself, it would have been impossible to have made use of Haupt's kind present

A hasty notice of Sommer's Dissertation (of which another copy kindly sent to me by Jacob Grimm reached me the day after I received that from Haupt) will be found at the end of the vol., just before the Glossary; he has taken great pains with his subject, and having the advantage of being able to refer to all the works which bear on it, an advantage the want of which I felt at every step, he has been able to give a connected view of the whole Literature, and to trace the origin of one version out of another.

Before closing this introduction I wish to call the reader's attention to the poetic value of the Icelandic legends, in some parts they are so full of alliterative forms that it might not be hard to arrange them in a kind of metre, this will be found to be especially the case in the confessions

of faith which Theophilus makes at the command of the Virgin; whence the writer of the first legend got his information that Basil was the name of the Bishop in whose room Theophilus was elected I know not, perhaps there may be some confusion with the legend of the youth whom S Basil saved from the power of the Devil, which may be read in the Golden Legend and elsewhere.

It was my intention to have added a Low German Glossary, and a few Notes on all the legends to be found in this vol.; my departure from Sweden has frustrated this wish; as it is I have barely time to bring out my work before I leave Stockholm. The Philological reader will mark the absence of accents in my Glossary. I must confess that I take advantage of the want of accents in the M.S.S., to give none of my own, because my mind hesitates between the Systems of Grimm and Rask, and I cannot as yet satisfy myself as to which, or whether either of them, is right.

Theophilus.

Contents.

	p.
First Icelandic Theophilus	1.
Second Icelandic Theophilus	11.
Old Swedish Theophilus	29.
Anglo-Saxon Theophilus	30.
Norman French Theophilus	31.
Netherlandish Theophilus	32.
Low German Theophilus	33.
Latin Theophilus	67.
Theophilus from the Golden Legend	72.
As Anselmo Erkebyskupi	75.
Piter Bernard	80.
Theophilus Groschwitz	81.
Glossary	97.

Mar. 5. 1000

Af theofilio.

Sva er senniliga ritat i miraculis haleittrar guds modr ok meyar marie. At med einum virduligum guds vin ok gudhræddum byskupi þeim er baasilus het. Var einn prestr theofilus at nafni. sa er micill met ord oc stor storf var af byskupenum hafandi. ok mest raed i hans umdæmi halldandi. alla luti sæmiliga stiornandi. þa er byskup var hann yfir skipandi. allar se hann delur med mikilli uanduirt geymandi. fyrir storum intekium ok utlatum sua verandi ok aullum lutum skipandi. sem byskupinum ok aullum odrum matti hann best vera likandi. ok langan tima þuilik storf med mikilli virding hafandi. Ok i þenna punct uoru hamingian honum þa alla luti veitandi er hann uar æskiandi. Sitt godz er hann rikum ok þurptugum gefandi. Er hans æfi i slikum veg ok heide med marghaattadi blidu ueralldarinnar framm gangandi. sem nu uar ek nockut fra segiandi. Sua ber til aa einhueriu aari at nefndr byskup lidr brott af þessu stunligu lifi til eilifs fagnadar. Vill lydrinn þaa allr velia theophilum til byskups. þau bref erkibyskupi sendandi at hann se yfir þann byskups stol theophilum skipande sem aadr var baasilus halldandi þat reikandi oc med brefum framberandi at hann veri marga sidsamliga luti fremiandi. oc því vel til fallinn sva mikinn heidr at taka. Erkibyskup tekr vel þessum vilia lydsins. Þegar theophilo rit sendandi oc a sinn fund bodandi sva at hann se þar aa nefndan tima kominn undir sagda stett gangandi. at allra manna radi byskups vigslu taka. Sem þessi rit kom a theofilo kallar hann saman vine sina. slikrar virdingar sig vmaklighan kallandi ok þar med bidr hann at þeir skuli annan til byskups kiosa. þessum

hans ordum eru þeir hart i mot standandi oc skíotliga med hann til erkibyskups farandi. med miklum bænar stad at hann skyldi byskups tignina taka. Enn theophilus er fyrir fótum erkibyskups framm fallinn. oc aa alla vega vndan þvilikum vanda sik bidiandi. huar fyrir hann odlaz þrigia daga frest til umm hugsanar. Enn eptir þria daga er byskup fyrir sik theofilum kallandi hinu saumo bænar ord oc vilia lydsins framberandi. enn þat var til litils. þvi at hann er enn sem fyr sik alla vega omakligan reikandi slikran heidr vera faandi oc vm marga luti aasakande. Ok sem fæz eigi at hann vile byskup geraz. lettr erkibyskup af nefndum bænar stad ok vigir annan. sidan fer sa til stolsins sem vigdr var. Enn eptir litinn tima lidinn eptir hans tilkomu þa verda til nockurir klerkar at telia vm fyrir þessum hinum nya byskupi at varla mune negra længr at theophilus se sua stor storf halldandi sem aadr var hann af fyra byskupinum hafandi. þessi klerkanna ord aa hlydz hinn nyi byskup. ok oll þau storf er theophilus hafdi aadr halldit. ok þar med allar veizlur ok velgerninga hins syra byskups aan duol af honum brott takandi. ok odrum þetta allt veitandi. Nu er theophilus suiptr storum heidri ok miklum metordum. fer i brott af byskups gordum þeim er hann hafde adr margan godan dag haft. ok mikils virdr af godum byskupi herra basilio. enn nu litils virdr af hinum nya byskupi brott farandi. ok aa sialfs sins bugard heim komandi miok orikan. suiptr bædi veizlunum ok valdinu. ok eigi meiri madr nu taldr enn einn huer obreyttr prestr ok litils virdr. þetta særr honum miok mikils hugleidandi ok þar med miok undrandi huersu þiol hamingiunnar eru veltandi. Enn þegar hinn forne diofull ovin allz mankyngs getr litit þenna mann þvingadan morgum hugrenningum tekr vp hinu fornv skeyti sinnar diofuligrar prett visi. sinn sterkan boga vpp bindandi ok brennandi aur smidada i eldi aufundarinnar med afi i prestzins briost keyrandi ok med ollum velum hann kuyiandi. Huar fyrir at theophilo þessi skadi

Þessa heims metnadar þætti sem mestr vera. Þetta er dio-
fullinn allt hridandi i hans hug. Ok med þessi vvinarins
flugu gripr hann nogu skiott. ok huat sem honum kostar
vilfe hann aptr fa hinn fyrra heidr. Ausundandi þa er
nu helldu. Honum sær þetta sva mikils at hann sækir
þingat traustit sem eigi hæfði. Þuiat hann leitar fultings
vndir fiolkyngis manni. engis virdandi andar skadann. ef
þess helldr sær hann þessa heims virdingina. Þar innan
borgar var einn gydingr sa er alla sina æfi framdi diof-
ulsins uilia bædi nott ok dag i hans þenvstu verandi. ok
margan dro med suikum ok diofuligri slægd med ser i
claudans grauf. Þessa hins gudræka gyþings herbergi vitir
theophilus vm nott med vvinarins til stilli. ok ber a hurd.
Gydingrin gengr ut. ok heilsar theophilum ok baud inn
ok spyrr at erindum. Theophilus fell til fota honum ok
mælti. Ek hefir fengit mikla van sæmd. Þuiat byskup
hefir gefit odrum þa tign er ek hafde. ok þui sotti ek
aa þinn fund til fulltings. hann svarar komdu adra naatt
ok man ek fylgia þer til hofþingia mins. hann mun leysa
þik or vandrædum. Þuiat honum þyckia godir metnadar
menn. Theophilus uerþr seginn ok kom adra nott. Gy-
dingrin leidir hann or borginni ok mælti. ver stodugr
ok hrædz eigi þoat nockut beri fyrir þik. ok sign þik
eigi. Þessu iatar theophilus. Þeir ganga ok koma fram
aa þing eitt mikit þar litr theophilus marga flokka snio-
huitvm klædd skrydda fagra tortisa berandi. i midlum
þeirra er ~~þær~~ einn hofdingi aa vænum stoli sitiandi.
buern þeir allir eru veggamandi. Sia haufþingi er raunar
hinn suarti diofull med sinum aarum. sa hinn same er
fordum hrapadi or hæd paradisar sælu. i hinn diupazta
pytt heluitis. Gyþingrin tekr i hond theophili ok leidir
hann aa þingit ok fer fyrir þann hofdingian myrkranna
er aa stolinum sat. vvin mankynsins fagnadar laustalar
vid gydingin. Huer er sia madr er þu leidir. ok huat skal
hann hingat. Sa hinn trulausi gydingr svarar. sia er vor-
din fyrir stori ovirdingh enn var fyr mikills haattar madr
Enn nu er hann miok litt vid staddr ydurt fulting þur-

fandi, þess biddandi ok alla luti er þer vilit til þess vinna at sin allan fyra heidr aptir faandi. se hann fyrir ydra vidr hialp ok aurleika þigiande. Hinn diofsvlinn svarar. Veiz tu ei at hann truir aa hinn nadduerska mann ok þar med at engi vinr er ek hans ne hans manna. hvar fyrir skal ek honum þaa svllting veita. hvar fyrir heitir hann eigi aa hinn krossfesta mann. litla hialp syniz mer hann nu þessum manni veita. hann er nu penninga lauss ok litils virdr. Vit fyrir uist at alldrei skal hann faa penninga ne nockursskonar met ord edr virding af mer. nema med því einu at hann legi af þenustuna vid hinn nadduerska. ok þione mer. þa skal hann faa penninga i nog ok sua micil metorþ i rikinu at hann skal meira raada enn byskupinn sialfr. Hinn ille gydingr mælti. Heyrdir þu nu theophile fyrir heit þatt ef þu gerir vilia hofþingians. Theophilus svarar. Ek heyrdi :: Ok ef hann er þetta et fagra fyrir heit esnandi þa skal ek alla luti vera eptir hans vilia gerandi ok honum æ ok æ þenandi. Sidan fellr hann till fota hofþingians myrkranna ok aa hans hinu svivirduligu kne at oforsyniu kyssandi. hion versti anskoti talar. Sidan þu vill minn madr vera. þa neitadu ihesu þann er maria sæddi ok krosfestr var. svo ok skaltu neita mariv modr hans med fullu skilri þat gerandi svo at hon meggi enga til tavlu til þin hafa. enn mer iata. þar ek þer alla þa virding veitandi er þu vill þigia. Theophilus gerir sem aumligt er fra ath segia ok suo hrygdarsamligt at heyra. at hann gerir suo oheyrlighan glæp. ok storan skada sinne saal. at med þeirri somv tungu sem hann maatti sina saal gudi veitanda lada til eilifra fagnada i paradisum. leysta af aullu grandi fyrir miskunn himna konungsins ok hans modr marie. hindr hann nu hana sua sterkliga. dioflinum sam vinna. at hann iatar ollum fyrrsaugdum þuans vilia. sik med þessum hætti andskotanum undir gefandi. Enn drotni vorum ok hans helguztv modr saarlīga neitandi. ok bref med sino insigli fyrir þetta it fordæmda verk utgefandi. Eptir þetta gert er slitit þingino. fara dioflar

fagnand) brott ei minnr hlackandi yfir þessum sinum sigri. enn sa madr er yfirstigr morg hundrat sinua vvina edr færri mikitt herfang i orosto Enn vesall theophilus fer heim med gydinginum fagnandi. af sinum oforum ok gyþinginum sinna lidueizlu þack[a]ude. Enn þegar um morgunn eptir. koma sendimenn byskups a fund theophili med bresum huer upp brotinu ok yfir lesin er þann skilning halldandi. at byskup reiknar sig misgert hafa. at hann stuþti nockarn tima sua merkiliga personu þat er ath skilia theophilum prest sinum heidri ok virðingu. Ok þat fylgir at aan duol skal hann aull þau metord ok storf aptr þiggia edr meiri sem fyr var hann hafandi. Vidr þessi bres verdr theophilus hardla gladr. ok tekr afr allan fyra stett ok enn meira ok allt af byskupi þigiandi þat er hann uilde ok suo langan tima i valki veraldarinar ok ahygium heimligs metnadar reikandi. at eigi hugleidir hann um dauda dag hans. edr huat eptir mun koma Enn sa hinn gudræki gydingr kemr opt leyniliga til fundar med theophilum sua talandi. Se nu theophile hvert eptir life þu hefir af mer litit ok minum meistara. Theophilus svarar. Iatar ek ok margar þackir gerir ek fyrir þitt fulking ok goda lidueizlu. Nu lida suo fram langir timar at hanns lif dagar ero i þuilikum heimsins forsældum veltandi ok i hino mesta hþpi halldarinnar reikandi aa hinn æfra aldr. ok alla luti þa er vstyrkt þolins heidr er hann fusliga gerandi. Nu ber sua til einn tima med þess til stilli er ei vill dauda syndugs heldr at hann leidrettist ok life. at honum koma i hug þeir lutir sem yfir hann hafa lidit fyrst þar er hann uar med basilio i mikinn veg. ok suo þar er hann misti þa virðing alla. ok her med minniz hann huersu mikitt hann vann til þeirrar virðingar er nu hefir hann þa er neitadi gudi sinum ok hans modr. en tok vid stundligan heidr braatt lidanda enn eptir list eilifar kualir. ok at endadri þessa heims virðingvuni brigdze vþrotanda. Nu veit hann sik ræntan hialpinne. ok daudin koma mun. ok heluiti fyrir buit ok opit stan-

danda. eld ogrlígt. ok hræðilíkt o daudin með myrkri ok gnisting tanna. Ok sem þessir lutir koma honum i hug. tekr hann nu heldr at lægia drambit ok idraz beiskliga. ok mædir sik i faustum ok vokum ok aa bænum ath ligia. ok iafnodum sua með taarum talandi. Huat skal ek hinn uestlugazsti maðr nv af mer gera. huart skal ek þess fara þreyngdr af stor glæpum at ek vinne hialp aund minni þar sem ek neitadi allzvalldanda gudi drotne ok lausnara heimsins ihesv cristo ok hinne helgaztu mey mariv modr hans. en iatadi at vera þræll fiandans ok girntumz sua til stundliga metnada at hafa elld ok eilifar kualir með hans aarum annarsheims Huer maðr er suo sterkr at heimti ond mina or diofuls hondum. Huer þavrf var mer at leita fultings undir þann enn vonda gyding at afla stundliga virding enn glata eilifum voadsemdum. O O son. meinliga er ek staddr. ek glatadi liosinu. fann ek myrkrin. Vei verd mer veslum. Hvi seldag auma ond mina i helviti. Hveriv skal ek aumr aa doms degi svara þær sialfir englarnir standa skialfandi. ok varla finnz sva rettlaatr at otta lauss se um sik Hvern skal ek þa fultings bidia. edr hver mun mer miskuna. Sanliga engi þviat engi ma betr en sialfum ser Enn er miskunsamr gud litr þessa manz idran svo beiska af hinum hiartans mergium gangandi. sendr hann þvilik ord i hans hiarta sem her eru fylgiandi. Nu þo segir hann at ek hafi neitad drotni minum ihesu christo maa-
riv syne ok sua henne þa skal ek þo at henne kriupa miskunar modrinne dyrdrar fullre ok bidia af öllu hiarta ok fasta i musteri hennar til þess at ek odlimz miskun fyrir hana aa doms degi. Enn hverium værum skal ek hana blezada fulltings bidia. Veit ek til hvers illz ek vard minn munn veslughan hafandi. Edr hversu mina bæn hefandi. edr hverrar synda lausnar fyrst bidiandi. þo i annari grein hræðiz ek bersyndugr hana miskunar at bidia. þat ottandiz at gud se mer svo reidr at lo-
gandi eldr af himne komandi mane drepa mik. þvi at eigi maa heimrinn mina illzku bera. O O son aumi ond

min. Ris upp þú af myrkrum. þeim er þik gripu ok leita liossins. bid þú meyna mariam at hon grædi þik. ef þú þorir eigi at bidia sialfan stolkonginn ihesum son hennar hinn ogrliga domara. vist mattu þat vita ath ongan mann hefir hon firir litit þann sem aa hana hefir kallat i sinum naudsynivm. Eptir þat fyrir lætr hann allt veraldlict starf. ok fer til kirkiv dyrligrar ok jafnodum reinnar meyar maarie. þar fastandi ok nott ok dag aa bænum verandi. ok þess bidiandi at modr himna kongsins se hann af ollum fyr nefndvm lutum leysandi ok af fiandans tiltaulv frelsandi. lida sua fram xl. daga ok notta. at theophilus bidr vafaatliga med hiartanligri idran ser miskunar. Enn er blezut drotning himens ok iardar oskaudd mæ verandi. saunn guds modir sannan gud ok sannan mann sædandi. hvgun harmþrunginna. Ok saunn von allra ventandi manna. litr þessa manz taar. ok hans bænr heyrandi. þa kemr hon eilifiga dyrkut audsyniliga til theophilum. sua talandi. sem her segir. Heyr madr segir hon. Hui vertu sua dirfr at bidia mik tenadar allz þu neitadir syni minum grædara heimsins ok mer. Huseru ma ek lita i aasionu sonar mins at bidia at hann fyrir gefi þer syndir saa hinn sami er þu vesall madr neitadir. Ok hverium hætti skal ek treystaz at bidia þer miskunar frammi standandi fyr hans ogrligum domstoli. svo sem þu ert nu glatadr. Mer er ok miog leitt at vita storar meingerdir fram moti minum elskuliga syne. er tu því diærfr attu þorir at bidia mik aarnadar. fyrir þui at mer þickir allt þat mer mis bodit sem honum er. Nu med þui at þu þickiz min vera þursandi ok aa mik til bæna fultings kallandi. þui fyrir gef ek þer allar meingior dir vid mik. þer er þu uat gerandi. þui at ek elskar alla kristna menn einkapliga þa sem med rettri tru ok reinnu hiarta eru til mins musteris rennandi. ok þeim ollum skal ek ok minn elskuligazsti son miskunandi. Nu vertu styrkr i þinne tru ok stadfastr aa bænum ok mykium sua reidi sonar mins er bædi er rett laatr ok miskunsamr þa svarar theophilus. Heyrdu eilifiga blezut

drottning himins ok jarðar. haufu hialparinnar ok breiddr fadmr miskunarinnar. veit ek at ek hefir misgert vidr þik ok einga son þinn drottinn uarn sua at ek er eigi macligr miskun at saa. enn fyrir þa grein þorda ek þik ok son þinn miskunar at bidia at þar finnaz nog dæmi til at þeir allir sem syndanna hafa idraz þoatt þeir hafe adr stort brotit. ok af gengit guds bodordum. þa hafe þegar miskunina odlaz fyrir millde sonar þins. Ok ef eigi veri sett yfir bot syndanna af gudi. þa mundi hinn illi konungr i minue ok allir menn hans fariz hafa i syndum sinvm Enn ef ei veri idran til gagns. hversu hefði raabb portkona holfiz hafa Enn ef skipun veri ei sett fyrir af giordirnar huersu hefði dauid konungr hialfaz hafa. sa er bádi feet i hordom ok manndrap. ok seeck likn fyrir idran sinna. Petrus hofdingi postlanna neitadi þrysuar drotne. ok seeck likn synda fyrir beiskan gratt. var sidan settr. guds hiardar stionnare. himins rikis luckla geymandi. þui fyrir þessi idronar eptir demi. þa treystumz ek at bidia þik modir allrar milde ok miskunnar at þu sert fyrir mer syndugrum bidiandi. Ok mik vid lausnara minnsættandi. þuiat allt þat er þu blæzut villt þigia. þaer son þinn elskuligr aan duol veitandi. Heilug mæer maria eilifliga dyrkut guds getara. satt skiol til sin kriupandi manna. suarar hans ordum. med flotandi nægd miskunarinnar. sua talandi. latadu madr syne minum þeim er fyr vartu saarluga neitandi ok tru hann guds son veranda med fodr ok helgum anda rikianda. ok koma munnda i enda heims at dæma lifandr ok dauda ok muntu þa miskunn saa. fyrir minar bænir. Theophilus suarar. Huersu skal ek iata fru min. allz ek hefir aadr saurgap munnn minn i neitingu sonar þins. Sæl mæer maria mælti. Gacktiú at iatingi Son minn er sua miskunsamr ok mattugr at hialpa syndugum. at hann lætr engan fyrir faraz aa sik kallanda med idran ok rettri tru. Theophilus tekr þa til orða med lutu hofdi Ek trui aa einn gud i heilagri þrenningu dyrkandi. drottinn vorn ihesum christum lifanda guds son fyrir veraldir borinn af fodr vumbrædiliga

mann ordinn. ok af helgum anda getinn ok seddenn af þer flecklausí mey. oss til hialpar syndugum. Hann iatar-eg algervann gud ok algervann mann. hann let ser soma at pinaz fyrir oss. Sinn blezadan sadm aa krossinn breidandi. ok saaran dauða þolandi. ok i iord grafinn. upp risandi. ok til himna stigandi med þui holdi er hann var af þer hreinusztu. eilífíga dyrkadi takandi. Sa mun koma at dæma lifandr ok dauða ok gialda hverium eptir vel-leikum þessum iatareg þessum lyteg af ollum hng ok hiarta. Ok þessu iaatingu færdu mik sel mær maria syne þinum. ei fyrir litandi mina bæn heldr leysandi af allri illzku. Haaleit guds modir miskunnar full. suarar theophilo Fyrir son minn elskuligan ihesum christum ok fyrir þa elsku er ek hefir aa kristnum monnum. þa mun ek ganga fyrir hann til hans sota fram fallandi ok þess bidia at hann miskuna þer sua at hann se þik til sinnar hiardar aptr þigiandi. Eptir þetta fagnadar heitt huerfr maria aa brott. þat uar i lysing. En theophilus uar i kirkiunni þria daga aa hænum matlauss ok gret sarliga ok bardi aa briost ser þar til at modir drottins kom til hans sorgmods glediandi hann med þuilikum hætti sem her segir. Heyr guds madr theophile segir hon. þaurf vinnr þer idran þetta lid hefir ek ueitt þer. þegit hefir son minn taar þin. Er þat saattar gerd ydrar aa midall at hann virðir engis lidnar meingerdir. enda bregdiz þu honum aldrei sidan. Theophilus verd segnari enn fra megi segia sua talande. þackir margfaldir gerir ek þer allzvall-dandi gud ok þinne baleitri ok eilífíga blezadri modr mina lausn at þid griput mina vesla ond or diofuls ualdi ok brutut svira mins andskota. þui skalek aldrei bedan af ydr bregþaz medan ek lifir. Heyr þu bæn mina heilug drotning veit mer enn af nyio þat fulting at ek mætti na af siandanum hans enu bansetta breui. þuiat þatt eitt hræðiz nu ond min. Sidan skilia þau. bidr theophilus en i musterinu þria daga Enn maria drotning kemr at honum sofanda ok legr ritit aa briost honum Hann vaknar vid godan draum ok vard allfeginn Vm morgnin uar drottins

dagr. fer hann aa fund byskups fallandi til fota honom
 ok eptir gudspiall allan at burd segiandi huersu guds
 modir uar honum fra bæriliga miskun veitandi. ok ritit
 byskupi faandi til þess at huer sem heyrir se miskunar
 modrina lofandi. byskup tekr med brefinu ok lætr læsa
 fyrir alþydu ok kunnan gera alla fyr sagdan euuentum
 þessa maals. lofa nu allir bædi karlar ok konar nafn
 guds ok hans ymmeligastu modr mey mariam er suo
 vndrliga luti matti vinna Byskup mælti vid allan lyd.
 Dyrka eigum ver drottinn vorn ok hans haleita modr fy-
 rir sina millde at hann vill eigi dauda syndugs manz
 heldr at hann leidrettiz ok life. litid nu algerva idran
 ok taar þau er syndir þuo af monnum ok gera ondina
 snio huitari. Moyses fastadi xl. daga ok þaa af gudi logmaals
 spiolld. enn sia madr fastadi xl. daga i musteri marie
 ok seck likn suo storra hofud glæpa fyrir aarnorⁿ hennar.
 Theofilus laa aa jordu medan byskup predicadi lofandi
 gud af ollum hug Byskup bad hann brenna ritit ok suo
 gerdi hann. enn allr lydr syngr medan kirieeleyson
 med fagnade Sidan for messa fram ok tok theophilus
 corpus domini. enu medan tok aunlit hans at skina sem
 sol. þa lofudu allir gud enn af nyio þeir er vid uoru.
 Sidan for guds uin theophilus i þa kirkia er maria hafdi
 uitrax honum ok var þar þria daga ok sal ond sina aa
 hendi heilagri þrenningu ok sælle marie guds modir ok
 leid med slikri dyrd hedan af heimina til guds. var hann
 grafinn i þeim sama stad. lofum uer allir blezada mey
 mariam ok hennar elskulighan son er suo fraberanligar
 iarteiner er gerandi med cilifum gud domi rikiandi einu
 gud ollu styrandi. per infinita secula.

Mar. S. 402 77.

de theophilo.

Maurg dæme dyrdligra iarteigna fru sancte marie styrkia miok hiortu syndugra manna til mikillar uonar guds myskunnar. Enn þo syndizt gudlig milldi ok sællar marie naliga framar aullum dæmum i þeirri myskunu er þau giordu uid þann mann er nu skal fra seigia. I nokure horg agætri uar einn mikils hattar byskup. hann hafdi med sier marga þionustu menn. ok giorizt einkannliga uort mal af rædis manni byskups þeim er theophilus het agiætr ok miok sæmiligur i sinu frammferdi. huar fyrir byskupinn leggr sua mikil metord til hans at bædi gefir hann honum i ualld andliga hluti oc ueralldliga. skrifa ok skipa aullum hlutum eptir sinum uilia. hann neytir ok sua þuilikrar sæmdar ath hafa aull vices byskupsins ok heita vice dompnus at eigi digrazt hann eda drambar sem sumir adrir þeir er fyrir þat eru optliga med haadung brott kastadir. or sæmdinne at þeir kunna eigi i hofi at hafa. helldr var þessi godi madr æ þui litillatari sem hann uar i metordunum hærre. stiorrandi sagrliga guds hiord þat er at skilia heilaga kristne med hofsamligri stillingu ok bialpsamligre kenningu blezadra guds bodorda. uar hann af þui hiartaliga elskadr af meira manni ok minna. þuiat hann uar uid alla miukur ok myskunnsamr. Sidann giordizt sua med guds vilja at fyrr sagdr byskup andazt. Sem hann er greptadr er þat allra manna uile ath theophilus uerdi byskup. þuiat aullum lyd uar kunnigt huersu mikil gudhrædzla birtizt i hans giordum. þui giordu þeir sem kosninginum til heyrir samþyckiliga electionem aa uidrkuæmiligum tima ok kiosa theophilum fullkomliga sinum salum til hirdis ok stiornara. huar fyrir korsbrædr kirkiunnar senda skiotliga menn med brefum til erchibyskups er confirmera atti kosninginn ok uigia byskupinn þat bref heitir decretum ok hefir þuilikan kosning sem hier ma heyra Vir-

duligum fedr ok herra sinum sua heitanda med guds
 myskunn. þeirrar borgar byskupi senda litillatir brædr
 af þess stadar capitulo sua godfusa hlydni sem skylduga
 i aullum hlutum ok sua miklum herra til beyriliga. þann
 tima sem uor kirkia uar hirdiligri skiput fyrer dauda
 forðum uors byskups sællar minningar. ok hann uar sæ-
 meliga greptadr. komuo uier samann i uor capetulo. trac-
 terande huern dag uier skyldum til nefna at kiosa bys-
 kup i stad hins andada. ok sem uier haufdum daginn
 stadfest. kaulludu uier allir samþyckliga eptir kirkiunnar
 laugum þa brædr uora er eigi uoru uid þann tima at
 aa nefndann dag skyldu þeir koma til byskups kosnings
 i uort capetulum ok aa þeim deigi nalægum. þeim sem
 skyldir uoru uilldu ok mattu þar koma. ok at aa kal-
 ladri heilags anda myskunn. kusum uier fyrir hans
 iblastr med einum uilia ok hinu kærasta samþycki theo-
 philum oss til byskups. ok uore kirkiu hirdi. skynsamann
 mann. dygdugann. forsialann ok sæmiligann. þaurf uin-
 nanda klerkdoms. ok yfiruættis uitzku. auflugann ok
 rettuissann at uernda rettuise uorrrar kirkiu. uel skygnann
 ok greiniligann bædi i andligum hlutum ok ueralldigum.
 Nu til þess at fylgia framm sagda electionem fyrir ydr.
 sendum uer brædr uora litillatliga ok godfusliga bidiande
 ydrat faderni at þier uirdizt at styrkia sagt erende erchi-
 byskupligri rauksemð þeirre sem hæfir ok til heyrir. ok
 til sanninda hier um setium uier fyrir þetta bref capi-
 tula uors insigli. Sem herra byskupinn hefir uid tekit
 bresinu ok yfir lesit skilr hann huersu makligr sa madr
 er at uera byskup sem þuilikar dygdir hefir med ser
 sem nu uoru greindar. þui comfirmerar hann kosninginn
 þegar i stad. ok giorir bref til theophilum erchibyskups
 efnis at hann kæme til vigslu aa uidrknæmlichem tima.
 Enn er bresinn koma til hans af erchibyskups halfu
 helldr hann þeim nidri leingi. þuiat lifs giarna uildi hann
 eigi i þenna punkt byskup uerda. huar fyrir hann due-
 lur sina ferd allt þar til at lydrinn gengr at honum
 nærre med hardindum at hann skule fara. hann talar

þa til lydsins sua. Giorek sua uel at þier þuingit mik eigi til at uera byskup. þuiat ek kenni mik aa alla uega omakligann sua hafum stett. uinnur mier ok þaurf i alla stadi þat ualld sem adr hefir ek haft at uera vice dompnus. Enn þo at hann talar slíkt. kemir hann aunguo uid fyrir akefd lydsins utann i stad uerdr hann at fara aa fund erchibyskups skortir hann eigi foroneyti bædi mikit ok ueglígt. þuiat lydrinn fagnar nu hiartaliga ok girnizt at uera nærstaddr uigslunne. Sem þeir koma aa erchibyskups gard bidia nockurir þegar af kirkiunnar halfu at uigsla theophili fare framn sem fyrst. Enn hann standar i mote med aullum hug. fallandi flatr nidr fyrir erchibyskupsins sætr ok haundlar þa sinum haundum bi-diandiz undann sagdre sæind ok þunga med slikum ordum ok audrum þuilikum. herra minn sæti segir hann Ek bidr ydr faudurliga millde at þier setid mik eigi undir byskupligann uanda ok þunga. þuiat þeirrar sæmdar em ek omakligr fyrir allar greinir. huat mun ek dirfagt mega at taka stiorn yfir drottinnligre hiord ok geyma hennar med uakurligri ahyggju þar sem ek hefi enn eigi sialfr numit at fordazt syndirnar. Nu sua sem hann hefir þannueg fyrir erchibyskupsins sotum legit ok bidz undann aa allar lundir. talar erchibyskup sua til hans. Medr þui son minn seigir hann at aullum uitruz-tum monnum þeirrar borgar synizt þu hellzt til fallinn byskups tignar fyrir goda raun er þu hefir adr gefit aullum monnum ok nu af annari halfum ælizt þu undann sem mest mattu. þa uilium uier eigi skiott eda oforsialiga uenda um uorri giord. helldr gefum uier þier nu enn at nyiu þriggia daga rum at þu tracterar med sialfum þier huort helldr uiltu byskups dominn taka eda resignera. Eptir þria daga lidna uar theophilus kalladr inn i consistorium erchibyskupsins. Erchibyskupinn tiaar eun fyrir honum aa marga uega at hann skuli samþyc-kiazt kosninginum. enn hann er allr hinn same sem fyrr. þuer neitandi nu i siduzstu at giorazt byskupinn. Ok sem erchibyskup sier stadfesti hans sua ouikianliga lætr hann

kiosa aunann byskup med beztu manna rade vigiandi þann sidann ok til sinnar stiornar med blidri blezan heim sendandi Nu sem þessi nyie byskup hefir litinn tima setid aa stolnum. uerda til nockurir af hans heimonligum klerkum at ofrægia sagdan theophilum. þar til at alla fyrre sæmd tualld ok uirding tekr byskupinn gior-samliga af honum. sua ath nidr settr af stettinum. hefir hann eigi meira uid at uera enn sitt hus ok herbergi. Sem hier er komit fær ouin allz mannkyns hinn slægazti fiandi fangstad aa þessum manni theophilo sua at med aullum uelum sinnar prettuise tekr hann at knosa hans hiarta tiaande fyrir hans augum huilíkr hann er ordinn eda matti uerda ef hann hefdi uiliat. siaandi a bak aullum hlutum. befir latid uice dominatum. ok er nu þar fyrir einskis uirdr af maunnum. idrandiz geysi miok yfir sinum þuerleika at fyrir ogíptu sakir uilldi hann eigi tilbedinn byskups dominn taka. Af þuilikum hlutum fyllizt hiarta hans med sua odæmiligi metnadar girnd ok ranglæti at þar fyrir gleymir hann sinne stadfesti takandi sua oviturligt ræd. at hann i sagdri þraunging sækir eigi gudligt traust. helldr mannlígt fullting. girnandizt meir ok akaflígar stundliga tillotning. enn eilífa dyrd ok himneska virding Enn fyrir þa sauk grim-mazt díofullinn sua miok aa þenna mann at hann au-fundadi hans fyrre uerk. aulmosu gædi hoguæri ok margskyns sídlæti. enda fer hann miok bauluadr sua sterkliga undir sig brotid hans hiarta at alla hluti uirdir hans einskis hia þui sem at fa ueralldliga uirding ok fyrir lætr sua haurmuliga sídlætis regluna at alldri hilder hann huadann at kemr þess hattar uirding ok fullting at hann fai sæmdina. þui snyr hann sinu hiarta a bak aptr. ok hugsar nu innuirduliga um huar nockur galldra madr mune sua gilldr i sinne kunnuztu at honum megi bot uinna. ok af þuiliki umleitan kemr honum i hug at i þessu saumu borg var einn ebreskur madr. þessi ebreus var fullr af eitri illzkunnar sua sem hinn uesti uillu madr. ok hafdi morgum drekt i heluiti

eilifrar glatanar með slægd ok prettuise sinnar flærdar. ok þenna suiksemdar meistara girnizt hann nu heim sækia. þuiat sua er hann nu upp geustr með broddi hie-gomligrar dyrdrar. at hann brennr i metnadar girnd hinnar fyrre uirdingar. gangandi eina nott aumr ok yfir stiginn til herbergia þessa mikla guds ouinar. ok sem hann kemr at herbergis dyrum knyr hann hurd ok beidir inngaungu. ok inn genginn er hann skiotliga kendr af ebreska manne. Ebreus ser þat þegar ath hann hefir mikit angr innann rífa. leidandi hann með sér i herbergi eitt sua segiande. huert er erende þitt theophile hingat til min Enn hann til iardar fallande fyrir þeim guds ouin sua seigiandi af miklum modi. Ek bidr þik at þu hialpir minne uesolld með þínne uel ok kunnattu þuiat byskup hefir sett aa mik mikit briglse. takandi af mier allt ualld þat er ek hafdi fordum. huar fyrir fokin er aull su mannuirding er ek hafdi fyrr. for ek þui hingat til þin at mier þotti þu allra manna likaztr. at vinna nockura bot aa minu male. uil ek oc i aullum hlutum þinum radum framm fara. ef ek ma þar fyrir faa minn heidr. Nu sem hann hefir þannueg talat. þikir þeim dio-fulsins lim gydinginum storliga uænt um. at einn af huse hins krossfesta fer sua lagt fyrir hans sotum. bidingandi þar hialpar sem ecki uar fyrir utann fals. ok tilleiding eilifrar glatanar ok suaðar hans ordum með þessum hætti Hygg at þui theophile. at þuilik uerk sie nockut mins mattar. enn ef þier er aluara at þu uillt her orða fulltings bidia eða leita sem ek er þa uil ek giarna fylgia þinu male sem ek kann ok flytia þat fyrir minum herra er ualld hefir þuilikum hlutum at skipa. mattu nu þegar uid þat huggazt. at ek ætla hann ueita þier huat sem þu uill hann með litillæti bidia Nu kom til min adra nott i sama tima. mun ek þa uera forgaungu madr þinn aa gard minn herra. theophilus þackar gydinginum fyrir aull sin ord Adra nott sem allir menn eru i naadum. fer hann miok leyniliga til herbergis gydingsins. gangande með honum fyrir farandi ut af bor-

ginne Ebreus talar þa til hans. huat sem þu sier eda
 heyrir mikils i þessari ferd ottazt ecki. þat einkanliga
 geymandi at eigi hlifir þu þier med krossmerke þuiat
 þess hattar fystir fremiazt eigi undir hans nafne. Theo-
 philus iatar giarna bodna hluti fullgiora þeir ganga si-
 dann þar til sem fyrir þeim uerdr einn skogr ok riodr.
 I þui riodre synizt theophilo fiolment þing. aa midiu
 þinge sier hann einn sua sem upp sitiandia domara ok
 haufdingia aa uegligum stoli. hafandi koronu aa haufdi
 ok skryddr kuogligu skrude. Vm huerfis stolinu synizt
 honum sem standi huitklæddir menn halldandi i sinum
 haundum digra tortisa med brennundum logum. ok aum-
 guann þionustu mann synizt honum sem skorte. þann
 sem haufdingia byriar at bafa. Enn hier sannazt þat sem
 ritningin seigir. at ouinrinn liker sig opt eingli liossins
 þuiat haufdingi þeirrar samkundu er hinn gamle konungur
 eilifs dauda diofullinn sialfr med sinum aarum heluitzkum
 aundum. Glatanar leidtogi hins aumazta theophili. gengr
 þegar framm aa þingit ok fyrir þann sem aa stolinum
 sitr hneigiandi honum med knefalli. Hofdinginn tekur
 honom bjðlliga sem kunningium ok kunnun uia ok kærum
 riddara. talandi sua til hans fyrir hueria sauk leidir þu
 þenna mann hingat til uor sem þier fylgir. hann suarar.
 herra minu seigir hann. þessi madr er fyrir drifinn. or
 aull hans sæmd fyrir umskipti nyuordins byskups sta-
 darins. Enn hann hefir þui litillatliga sott ydarn fund
 at hann uæntir ydra milldi ser fulltingiande. er ek ok
 mikilliga bidiandi. at þier sieut honum uel takande fyrir
 mina þionustu langa ok aluoruliga þar til uirdandi. þui-
 likum fluttninge suarar sua haufdinginn Sua kunnigt
 sem þier er huat til heyrir uor rike. þiker oss undar-
 ligt hui þu flytir þingat hans erendi. huern styrk eda
 fluttning mun ek ueita þessum manni sem þionar gudi
 sinum ok er sua gagnstadligr minum laugum Enn ef
 hann girnizt minn þionustu madr at uera ok reiknazt
 millum minna riddara. skal ek ueita honum huat er
 hann

hann kann þiggja ok framar enn hann vill bidia. Gydingrinn snyzt þa til theophilum sua talandi heyr þu nu seigir hann huersu minn herra er nu þegar þinu mali myskunnande ok miukliga takaude. hygg at huersu hialpin er reidu buin ef þu giorizt hans uilia blydinn. theophilus suarar. beyrde ek giorla ok uil eg giarna giora huat er hann uill mier hellzt bida ok fellr til fota gydinginum ok hans haufdingia bidiandi myskuunar yfir sinum uesolldum. konungr daudans talar þa til ebreska mans. ef þessi uin þinn ok foronautr uill at ek giorizt hans fulltingiare þa neiti hann ihesum mariu son ok mariam modr hans þuiat þau eru mestir minir ouinir. þessa afneiting skal hann sinni hendi skrifa. ok eiginnligu fingr gulli insiglande ok sua giort sidann mier i hendr saande. Sem theophilus heyrir þuulik kosta bod diofulsins. gengr fiandinn sua framt i hans hiarta. at eigi ottazt hann fyrr saugd odæme at fremia ok fullgiora. neitandi sinn skapara ok sialfa myskunnar modrina. eigi at eins med orda frammburde. helldr sua miok med uerki styrkiande. at þessa saumu neiting er hann med sinum haundum skrifande ok sinn fingr gulli innsiglande. ok ionsiglat dioflinum i hendr saandi med miuklætis kosse framm seliande. til allra aumhuna fyrir þessa giord undir fiandans heit ok matt ok uerdleik heitande. Eptir sua suiuiirdliga giord sem nu matti heyra snua opt greindir foronautar heim til herbergia gladir af sinne glatan ok daligi daudans framm brapan. A næsta dag eptir sem sagdir iller blutir hafa adr fram farit um nottina giorir sagdr byskup sina menn arla morgins til theophilum. bidiandi hann koma aa sinn gard. huat er med guds vilia ok forsia truizt ordit hafa Enn er hann kemr i byskupsins herbergi ris byskupinn upp i mote honum. rettandi badar hendi med blidu yfir bragde. setiande hann hit næsta ser. iatandi sig sekann at sua uel reyndann ok virdingum tilheyrligann hefdi hann nockurn tima brott kastat med bradrædi. ok þann annann i sett er

minnr uar makligr. ok þuilikum med aungum hætti samuirdiligr. Þess hattar sæmdar ordum sem nu uoro greind ok audrum fleirum fyrir rennundum skipar herra byskupinn theophilum aptr i allann heidr ok æru er hann hafde fordum. Þar aa ofann leggiandi meiri sæmd ok agætari ok miklu mætare enn hann hafdi ferr þuilika spent aa sinum daugum. veitandi honum ualld ok yfir bod sua lærðra sem leikmanna. Þar med skipun ok forsia andligr hluta sem likamligr. skortir hann nu huorki ionnann farra daga lofne penninga eptir sinum uilia. Þuiat aa gardi byskupsins er hann upp hafinn yfir alla menn. uill nu ok huer madr sua sitia ok standa sem hann uill. ottast geysi miok at falla i hans reidi. Nu sem hann kemr i þuilikann punkt kemr fiandans þionustu madr optligr til mals uid hann. hinn ebreski miuk leyniligr sua segiande millum annara luta. lat þier or hug ganga theophilus huersu margfalldligr þackir. Þu ert skyldugr minum herra at giora fyrir sua odualda sæmd sem nu hefir hann þier ueitta. ætla ek ok til aungra annara launa af þier fyrir mina fyllgd enn þu sier honum sem dygguastr. ok i yckruin maldaga sem merkaztr. ja ja sagdi theophilus. senniligr ma ek þat muna at þu fyllgdir minu mali uel. huar fyrir ek giora þier þackir margfalldligr ok hiartaligr. Af þui ma merka huersu theophilus uar um tima kalldr i sinu hiarta ath gudlig heilags anda myskunn. taki i godra manna hugskoti þui margfalldara lof fyrir hans idran ok yfir bot. I þessum blutum er ok aa litanda huersu himneskr fadir helldr kongligr ouinn ok hans giordir sier i hnefa. Þuiat ef ouinrinn hefði sialfradr uerit i sinum illuilia þa mundi hann eigi bedit hafa sua langann tima. helldr drepit hann þa þegar i fyrstu neittann ok med sier dregit i steiptan bradum bruna eilifra kuala. Virdanda er ok i saugdu efni huersu lofsamlig er guds þolinmæde uit manninn ok huersu ouirdannlig er hans þolinmæde med myskunnseme. Þuiat hann er sa sem eigi uill dauda syndugs manz. helldr at hann leidrettizt ok life. hier synizt ok

at madrinn giorer alldre sua stort moti gudi almattekum. at eigi megi hann aptr huerfa ok sattr uerda uid sinn skapara ef hann idrazt i þessum heime makliga. sig iatande uel ok godmannliga yfir bætande. Nu sem theophilus hefir litinn tima stadit yfir greindum metnadi ok metordum minnizt allzualldandi gud med sinne myskunn þeirra godra uerka sem sagdr uicedompnus hafdi margfalldliga framit innan fyrre lifdaga. stiornandi beilagrir kristne med rettri rauksemd gudliga settninga þui slær himneskr konungr þessa manz hiarta med haleitri innleidzlu sins otta. klauckuandi kallda iord sarrar samuitzku med himneskum hita. gefande honum uidrkomning greindra glæpa ok med þui at otti drottins er upphaf spekinnar. er nu inn komin i hiarta theophili. huer megi ordum skyra heilags anda fliotuirki. þuiat þessi sala pinir sik nu þegar saarligum beiskleik sinna glæpa. knyiane afuegut aufl til rettrar upprisú. lægiande sem mest seka samuitzku. hugsandi aa grat ok tanna gnisting eilifrar pinu. þuiat nu er hennar auga upprisit til synar i huersu hrædiligt forad hun hefir fallit. fyrir sua oskraamligan otta heluizkrar pinu. gengr æseligr gratr framm af hiartanu sa er fullkomliga pinir andann til rettrar yfir botar. huer megi ordum skyra þær miklu auitaner ok briglsle sem hann leggr aa sik nu med sut ok grati. ok med guds uilia taladi hann sua uid sialfann' sik. huat mun ek fara glæpa fullr. huat mun ek uilltr madr ok vesall huat mun ek giora hrokadr af olyfian illra bluta. at ek megi salina heila giora. huat mun ek rads taka aumr uesligr er framdi sua mikit odæme fyrr oheyrt i ueralldinne neitandi drottinn minn ihesum christum rikianda konung i himiriki. ok hans sætustu modr fru sanctam mariam er at uerdugu truizt myskunnar herbergi. huar fyrir ek giordumzt daaligr diofulsins þræll i heluite med þui bauluada brefi. Nu þa huer er sa sem mina sal mun frialsa or fiandans haundum. þa er hun leidizt til heluitis brend ok bundin elldligum baundum. huat uar mier uerra enn sækia heim þann bauluada elldz mat ebreska mann.

þar ek uissi að þann uar fyrir dæmdr. ok af heilagri kristne ut kastadr. fyrir sína diofuliga glæpi ok galldra er hann hefir í legit langann tíma. Síe. þuilikar ero sæmdir þeirra er fyrir lata lifanda gud. dyrkandi diofulinn ok eru hlydnir hans uilia. huat stodadi mier timaligr stettir lidandi uirdingar. uei mier ueslugum ok glæpa fullum. Suei mier syndugum þuiat ek glatada satt líos drottinn íhesum christum. stigande í myrkra grof. handgenginn fiandanum. huer hefir heyrð þuilikann kaupmann sem ek er uordinn. selia anda sinn í heluiti. takandi hegomliga dyrd fyrir ok litla segrd. Huat mun ek andsuara fyrir mik aa ogurligum deigi drottins. þa er allir hlutir eru nauktir í augliti drottins. huat mun ek segia aa þeirri stundu er rettlátir koronazt, enn ek fyrir dæmuzt. huern mun ek fulltings bidia í þeirre naudsyn. huer mun mier miskunna. rett eingi madr. þuiat eigi er þar fylgi fyrir annars framferdir. sem huer hefir fullt at uinna suara fyrir sialfann sig. allir munu giallda goda skynseimi utann ek einn sem anllum er glæpa fullari. Enn er hann hefir þuiliika hluti trakterat miok leingi. stadfestir milldr ok miskunnsamr í hans hiarta. steypandi í hans skilning styrkri uon. reisandi sína skepnu eiginnliga brott fra eilífri glatan. huar fyrir theophilus talar enn með þessum hætti sem hier maa heyra. þo at guds ouin ebreski inadr leiddi mik astlausann til þeirrar ohæfu at ek neitada fullkomliga guds son drottinn uorn íhesum christum sæddann af flecklausri modr. iafnann blezadri mey Marie. ok þar með sialfa miskunnar modrina. skal ek eigi þui belldr fyrir leggiazt eda auruilnazt. Ek skal kriupa til þeirrar saumu drottins modr. heilagrar. biartrar. gaufugligrar haa eina skal ek mier fulltings bidia með aullu afi mins hiarta. faustr ok uaukr ok bæna halld skal ek í hennar musteri aan aflati giora. ok alldri syrr upp gefazt. enn ek uerd fyrir hennar arnadar ord uonar madr aa doms deigi Med hueriu hiarta eda huilikre samuitzku mun ek hræra saurgar uarir. iatande sua skæra drottning ok dyrdliga. huerra synda mun ek syst bidia fyrir gef-

ningar. eigi ma ek litt hræddr uera ef ek uestall ok glæpa fullr. ber mik of dirfliga til at e'ldr af himne brenni mik med minu ranglæti. þuiat liklikt er at heimrinn megi eigi bera i sier þa illa hluti sem ek giordi. Ok enn talar hann sua Svei þier uestlug sala. ris upp þu nu af myrkrum þeim er þik haundludu. ok framm fallinn bid modr drottins uors ibesu christi at hun likne þier med sinne milldi. þuiat mattug er hun at græða þin saar af aullum siukdomi hier med styrkizt hann med trausti uonarinnar nidr uerpandi allar fiolskylldr ueralldarinnar rennandi til musteris heilagrar guds modr marie drottningar xl. daga ok natta fastandi. þar med gratandi ok framme liggiandi fyrir hennar alltari helgazta. æ sifelt med hiartans styn ok angre sier myskunnar bidiandi. framar en skyrazt megi med nockurum frammburdi. þuiat hann hrædiliga ottande at fiandinn mune hans sal med ser til heluitis dragande huar fyrir hann knyr knaliga myskunnar portid med griote taranna uel uitande at modir himnakungs hefir bædi til ualld ok uirding diofulsins gaupner sundr at leysa ok þat brott at taka sem hann truir sik adr fullkomliga hallda. Eptir fyrr greinda xl. daga audlazit hann frægann fagnat fyrir sin tar ok trega. þuiat honum synizt aa midre nott fullting ueralldarinnar buinn skyling uakandi manna til hennar sytandi. kristinna manna uidr hialp til hennar rennandi ok lausn hertekinna. lios myrkranna. likn kualldra ok huggan harmþrunginna. drottning uors saunn modir guds. hin skærazta mæ maria eilifliga blezut. synizt honum i fyrsti sua senn nockut reidulig. talandi til hans sem hier fylgir. þu madr seigir hun bidr mik dirfliga at ek mune þier uid hialpa þar sem þu neitadir son minn heimsins grædara ok mik er audladizt hans modir at uera Med huerium hætte: ma ek hann bidia fyrir gefningar sua odæmeligra glæpa. huilikre asionu mun ek lita upp i mote haleitazta domara syne minum þa er ek bid fyrir þier sem adr neitadir honum Med huerium hætti mun ek frammi standa fyrir hans ogurligum domstole. ok minn munn

upp ath luka bidiandi fyrir þier. hans gaufugligstann godleika. þuiat eigi þolir ek at sia son minn reidann ok stygdann fyrir meingiordir þinar eda annara. Enn nu allt at eins þott ek auite þik miok makliga uertu styrkr i tru þinne. þuiat ek skal giarna fyrir lata þier þa miklu sekt sem þu hefir i moti mier giort. þuiat ek elska miok kristinna manna kyn bu þik sua undir milldi ok myskunn drottins þins ihesu christi sonar mins einkanliga elskandi þa mest sem renna til musteris mins med rettri tru ok hreinne samuitzku. þeim aullum ueitir ek fullting ok uid hialp i sinum naudsynium; nærandi þa minum haundum ok um fadmandi elskuligum halsfaungum. Enn fyrir afbrot manna uerdr ek optliga at sia ok heyra beiskleik sonar mins. Nu er einkannliga þier naudsynligt at bidia stadfastliga myskunnar med erfidi ok pinu hiartans. þuiat ek skal med þier frammi standa fyrir þeim haleitazta domara sem bædi er milldr ok rettlatr son minn ihesus christus. konungr alla uerallda. þessum drottningarinnar ordum suarar sua theophilus. Senniliga drottning minn iafnann blezut. senniliga drottning min. haufn ok huilld flyandi manna til þin. Ek ueit aumr madr ok uesoll at sua grættiliga hefi ek misgiort i moti þier ok þinum eingetnum syne drottne uorum ihesu christo. at ek er eigi makligr myskunn ath faa Enn þui dirfist ek drottinn minn. ok þik blezudu hans modr uægðar at bidia at ek hefi dæme af þeim monnum sem fyrr misgiordu uid almattkann gud. enn audluduzt sidann synda lausn fyrir giorfa idran Med hueriu hefði niniuite hialpazt. nema idran uæri sett af gudi. ok margir adrir. Nu drottning min sæta seigir theophilus leidir ek þuilik myskunnar dæme mier fyrir hugskotz augu. huadann af ek tek fullkoniit traust ok aurugga uon minnar salu hialpar. ef ek giore mikiliga idran fyrir mina glæpe i augliti þins sæta sonar. Saugdum frammburdi theophili. suarar drottning himins ok iardar. heilug mær maria einkanliga blezud bædi i sal ok likama. audlandizt fyrir lifanda gud frabærann faugnut. Jata nu madr seigir hun at sa son

sem ek gat aan karlmannligu frioue ok sæddi an harme med obrugdnum meydome er christus son guds lifanda. huern þu salugr neitadir fyrre. iata þar med hiartaliga at hann er komandi. lifandi ok daudra ogrligr domandi. huerium gialldandi. enn ek mun uera fyrir þier bidiandi at þin trua sie eigi þrotandi. ok minn sætazti son uirdandi. þina idran hreina þiggiande Til þessara orda sællar iungfru marie suarar sua theophilus. Heyrdu drottning min sælazta blezut eilifiga. huersu ma ek syndugr ok glæpa fullr minn saurgann munn til gudligrar iatningar upp lypta. eigi at eins upp rættir ok nidur brotinn af uindz byl hiegomligrar dyrdar. helldr haurmuliga af flettr. hlif ok skyling. þat er at skilia krossi drottins mins ok haleitu stormerki skirnarinnar. huat ek fullkomliga fyrir smadi ok fra mier rak i odæmiliga glæpsku minnar neitingar. Ok huersu ma ek dirfagt þenna at iata sem adr neitada ek sua haurmuliga. Heilaug mær ok fleklaus guds modir maria talar þa enn til hans. Gef þier gott traust iatandi lifanda gudi þuiat hann er myskunnsamr at hialpa syndugum monnum. sannr gud ok sannr madr eilifr ok oumrædiligr. Med þuilikri drottningarinnar aeggian kemzt theophilus meira vid af hinum inztum rotum sins hiarta enn mednockurs kyns ordum megi ut skyra sua seigiandi. Ek truir. ek dyrkar ek uegsamar einn gud almatkann. eilifann ok oumrædiliggann faudr ok son ok heilagann anda Ek iatar med hiarta ok munne drottinn uorn ihesum christum lifanda guds son sæddann oumrædiliga af sinum haleita sedr fyrir allar ueralldir. enn aa siduatum daugum getinn af belgum anda i þinum skærazta kudi hin flecklausa mær maria. sæddann med saunnum manndome af þinum obrugdum meydome. þenna iatar ek sanann gud ok sannann mann er fyrir uora skulld syndugra nianna þolldi saklaus haund ok bardaga spott ok spytingar. sar ok suida med sialfri dauda kuol krossins. Ek iatar med fullri tru at hann reis af dauda aa þridia deigi eptir pinsl sina ok steig upp til himna aa fertuganda deigi med sama likama sem

hann tok af þínu helgazta hollde hin mætazta maria si-
 tiandi til hægri bendar almattigs guds fautr. komandi
 rettlatr domari lifendr ok dauda dæmandi. Med þessari
 iatning bidr ek þik en sætazta guds modir. at þu offrar
 mik syni þínum. ok fyrir liter mik eigi syndugann ok
 glæpa fullann. heilags anda myskunn af flettann. helldr
 sier þu mier drottning myskunnar. Nu sem theophilus
 hefir þuillika hluti talat tékr milldi full maria þessa
 iatning sua sem nockura yfir bot misuerkans. ok med
 þui at hun er uon ok uis huggan kristinna manna. me-
 dalgaungu madr sins blezada sonar ok syndugra manna.
 talar hun sua til hans Sie nu seigir hun fyrir skirnar
 stormerki er þu tokt i nafni sonar mins drottins uors
 ihesu christi. ok fyrir þa myklu sampining er ek hefi
 med kristnu folke. skal ek framm kriupandi til fota
 sonar mins liggiandi þier myskunnar bidiande þuiat ek
 er þinum ordum nu truandi. at þu uilir hann uera els-
 kandi ok honum alla þina daga þionandi. Eptir þetta
 lysir af deigi. huarf þa su hin blezada drottning heim
 til unadsemda himneskra fagnada. enn theophilus er enn
 aa bæn þria daga i musteri guds modr. stadfastliga til
 guds bidiandi ok hans signadrar modr sinnar heilsu uæn-
 ting sier bidiande ok sua bidandi Eptir sagdann tima
 birtizt honum i annat sinn biort ok blezut kristinna
 manna skyling. aullum helgum helgari medr sætri raudd
 ok blidum augum sua til hans talande. Heyr þu madr
 guds sagdi hun. þin idran er opinberut i guds anglite
 skapara allra hluta þuiat þin tar ok bænir hefir hann
 þegit med minu bæna fulltingi. ef þu stadfestizt i sua
 godu uerki sem þu hetr gudi undir minu uitne. Theo-
 philus suarar þa. senniliga drottning min sælazta ok hin
 sætazta skal ek oll þau mal uardueita dyggiliga ok stad-
 fastliga sem ek het nu syne þinum grædara heimsins. ok
 med þui at þu ert min uernd skyling ok vidrhialp til
 styrkingar godra hluta. skal ek mina frammiatanna eigi
 ominnigr uera. þuiat ek ueit þik auruggaztann styrk
 mannanna uera. huer uænti um alldr i þinne myskunn

sa er hneyktizt sidann. eda huer had med breinu hiarta þina godgirnd. ok var sidann fyrir latinn. huadan ek sargliga syndugr. bidr eilifaun brunn þinnar blezadrar milldi ok myskunnar et þu ueitir mier miuka sampining minnar skelfingar er suikinn ok blektr liggr sua sem i saurfullu diupe nedarliga drektr. at þat bauluada neitanar bref sem ek feck dioflinum sialfum. mætti ek fyrir þitt fullting gladr oc sagnandi aptr uera takandi. Eptir fyrr greiða hluti huerfr synin brott fra honum annanu tima. leidir hann enn framm aunnr þriu dægr gratandi ok sytandi at almattigr einualldz drottinn: ok hans dyrazta modir uære honum þat ueitandi. sem hann i siduztu uar bidiandi. ok sua laungum tima lidnum birtizt honum enn blezut ok heilug mæz ok ofleckut guds modir i þridia sinne setiandi fyr greint neitanar bref fyrir briost honum sofanda. þessi myskunn uerdr hann sua feiginn at hann skelfr allr ok piprar. þuiat þacklætis andinn hafdi uarla rum i briostinu sa er med hitnannligir girnd aeggjar ath leyna eigi uerolldina sua storum uerkum myskunnarinnar. helldr boda ok senniliga framm bera fyrir utann brædzlu nockurar kinnroda. allzualldanda gudi til lofs ok dyrdar ok hans signudu modr til sæmdar ok uirdingar. A næsta morgnin eptir þetta uar heilagr drottins dagr aa huerium theophilus fer af greindu musteri sællar marie framm til þeirrar kirkiu. sem sialfr byskupinn flytr messu embætti. hann blydir messu framm yfir gudspiall. enn sidann fellr hann til fota byskupi med aullu litillæte. byriandi sagdann euentum allt fra upphafi ok til þess sem þa uar komit. hier næst syner theophilus byskupi sialfum. þat sama neitanar bref med insigle. bidiande at þat upplesizt sua at allr lydr heyri. Sem þat er giort. þytr upp mikit kall allz lyds. lofande lifanda gud ok hans signudu modr er iafnann uirdizt sinn myskunnar fadm moti þeim at breida. er fra honum snunir uilia til hans aptr huerfa. Enn er byskupinn fær bliod fylldr miklum sagnadi. talar hann sua. komit þier allir kristninnar synir at samþeykiliga dyrkizt af oss

myskun ok milldi drottins uors ihesu christi. Komit þier allir aa litandi iarteignir. komit þier allir elskuligir guds synir; syngiandi þeim sæta ymna sem eigi uill dauda syndugs manz. helldr at hann lifi til leidrettu sinna misuerka. komit þier brædr minir ok siait fliotuirke idranarinnar. uegsandi þau saumu tarin er andann frialsar ok sva dyggliga heilann giorir at hann uerdr buitari enn snior Giorum uier allir samt nu þa uorum lifanda gudi margfalld lof ok o endaligar þackir er fyrir arnadar ord sinnar sætu modr ofleckadrar meyar marie drottningar. tok hann blidliga brodr uorn til sinnar myskunnar. þessi mæz ok modir hinn sætazti milldi brunnar milli guds ok manna. girnelig uon godra manna. builldar stadr pindra manna. þessi blezut iungfru hepti ok nidr braut. langa ok uida bauluan mannligrar natturu. huar fyrir bun er uordin saunn hurd til eilifrar inngaungu. uorar bæzir offrandi i augliti sins blezada sonar þægar giorandi. oss synda fyrir gefningar bidiandi. ok giof oendaligrar myskunnar þiggiandi. Ok enn talar byskupinn sua Minztu uor himirikis drottning er i þier væntum ok til þin flyum næst almatkum gudi. ok til þin uor augu upp lyptande aa natt ok aa deigi þik heilsande. drottinn uorn ihesum christum dyrkande. er af þinum blezada meydome uar fædande breinum ok oskauddum berandi Enn huat mun ek bera tala eda seigia um hans drottinnligann heidr eda æru eru þin uerk sannliga mikil drottinn. sua matulig at eingi tunga ma þau framm bera makliga Senniliga eru þin uerk mikil drottinn. þuiat sua sem moyses laugmadr fastade xl. daga i eydimork ferr enn hann þægi heilagt login al aa steinspiolldum skrifat med þinum blezada fingri fastadi þessi brodir uor xl. daga i guds modr musteri audlandizt syndalauns ok fyrir gefning i þinu nafni Sannliga bodar ok kirkiunnar fagnadi i dag þat sem seigizt i ewangelio af munne husbondans til sins sonar er glutrandi hafdi i brott uerit. sidann til sialfs sins apr horfit. tak id bezta klædi seigir hann ok skrydit son minn latid gott fingr gull honum aa hond. prydit fætr

hans godum skoklædum. ok buit oss samkundu fagnat med beztum krasum at uier glediumzt allir samann. Þessi fagnadr er oss fyrir þína myskunn drottinn nakegr i dag. Þuiat brodir uor endrlifnade er fyrr uar daudr. hvar fyrir þier sie lof ok dyrd sæmd ok uirding. kraptr ok eilíft ríke sa same lífr ok ríkir einn almattigr gud um allar aldir uerallda. Allann tíma er byskupinn talar þuilika bluti liggr theophilus. litillatliga fyrir fotum byskups. offrandi skærar bænir med sannri godfyse Enn eptir lyktada bæn ok blezan byskups bydr hann theophilum. upp at risa ok þat bauluada bref i elldi at brenna sua at allr lydr sæe upp aa. huat er hann fyltir giarna. Ok er lydrinn sier at þar stiknar hit bauluada bref kallar hann harre roddu seigiande kirie eleyson med flótundum tarum. þar til sem byskup giorir endaligt signum pax uobiscum. gangandi sidann til heilags altaris flytiandi signat embætti guds. i þessari saumu messu bergir theophilus. litillatliga holldi ok blode drottins uors íhesu christi. er aan duol uirdizt audsynt at giora fyrir sina milldi huersu þessi madr uar algiorliga frialsadr af fyrra synda myrkre huersu makligt musteri hann uar uordinn þeirra er lysir huern mann komanda i þenna heim. Þuiat sæla samteinging guds ok salarinnar. uottar likamann solu hiartara; med frabærre fegurd sinnar asyndar. hvar fyrir asiona theophili var sua biort at sigradi alla mannliga natturu nu þegar aa iardriki. kallar lydrinn enn at nyiu kyrie eleyson. lofandi sannann gud eruirdizt uerolldinne bert at giora huersu syndugr madr ma fagurliga uid skiliazt sina misuerka Sem þionustu giord er ute fer beilagr guds uin theophilus. aptr i sama guds modr musteri. giorandi sinar bænir um þria daga med hinne mestu godfyse. Enn eptir þat gefir hann pacem ollum brædrum med ast ok saunnum fridi sua heilagr uordinn sem einn guds eingill uel fyllandi ritningina at þar sem ferra uar ranglæt看id ríkti nu rett看t看id. ok at giordri bæn til allzualldanda guds ok hans sæluztu modr marie drottningar. lidr hann sælliga framn

af þessi heimligri myrkua stofu til biartrar himirikis hal-
lar makliga takandi sin uerdkaup i dyrd ok unadsemd
eilifs fagnadar. hans signadi likamr er greptadr i þeirri
saumu kirkiu. þar bidandi almenniligrar upprisu i huerri
aumbum skrydiz hann tuifoldum stola. þat er at skilia
oumrædiligri gledi. dyrd ok gaufugligum fagnadi bædi,
med aund ok likama. þann fagnat ueiti oss sinum aul-
musum lifandi guds son herra ihesus christus mariu son.
sa er fedr ok helgum anda lifir och rikir einn almattigr
gud. Per omnia secula seculorum Amen.

De Theophilo.

¶ En provastar¹ var ii cicilia². d. xx. xv. ii³. ara⁴ vars hærra⁵. ok ræ. allom biscops æmbitum sua⁶ væl (ok vitherlika)⁷ at æfte biscopen døþan vildo han alle biscop⁸ vælia. han hæf þeophilus. han viþar saghþe biscops vald. ok sagþe sik lata nøghia at þom syslom ok skilpsom han⁹ fõrra¹⁰ hafþe ok læt annan liouare¹¹ biscop varþa ¶ þæn¹ biscopar varþ² hafþe þeophilum mindre³ man⁴. ok rænte han⁵ sins⁶ æmbitis⁷ ok prouento. ¶ þeophilus tok eigh¹ sik² hætra rap ii harme. vtan en iuþa diæwls anbuþ tok han þær³ tel at han mate sin heþar ok vald atar vinna ¶ Iuþen¹ com þom saman² diavulin ok þeophilum. oc at³ þeophilus viþar sagþe guþ ok guz moþor. oc cristo³ trolouan ok skref þær iuir bref mz sino bloþ(e) ok satte firi sit insigle. ok fik diæfleonem insighlat⁵. ok varþ hans man vsal man⁶ ¶ Annan dagh þæn næsta þa¹ læt² biscopen kalla þeophilum. ok varþar hans hæste ven. ok giuar hanom atar heþar³ ok vald som han fõr hafþe ¶ þeophilus skæmmes¹ viþ sin vafa: ok ætar sik allan innan viþ² angar ok vil eigh³ slæppa sit hop ok trøst tel ihesum christum. vtan kalla hans mildo moþor af allo (^xhiarta) sik tel hialp ok tel naþa ok tel rapa⁴ ¶ Maria var hanom brat tel bota: teþes hanom værþogh o værþoghom ræþ¹ hanom ok trøste² viþar sighia diæwlen. ok læna³ sic atar ihesu cristo vndi⁴ cristno tro ¶ han giørþe gerna som hon hanom¹ ræþ ok hõþ gora². ok rædes þo æn vm breuet sua³ darleka scriuat⁴ ok vt (gifwit)⁵: tel var fru teþes hanom annan tima ok fik hanom breuet atar takit af diæfleonem. tel visso⁶ at hans vapē ok vande var lōstar. þe[o]philus vacnaþe⁷ sæghin oc⁸ (^xtakade) guz moþor: ok las breuet sialuar firi⁹ biscope ok allo folke. ok blōte¹⁰ manght¹¹ hiarta tel¹² guz lof: ok guz moþor. ok (do) þriþia daghen¹³. i. guz friþi

Theophilus on Engliſc.

Sum man wæs mid drycræfte bepæht. ſua þæt hé Criſte wiðsóc. and wrát his handgewrit þam awyrgeðan deofle. and him mannrædene beſæſte. His nama wæs Theophilus. He ða eft ſyððan hine beðohte. and ða hellican pinunge on his mode weolc. and ferde ða to ſumere cyrcan þe wæs to lofe ðære eadigan Marian gehalgod. and ðærbinnan ſwa lange mid wope and fæſtenum hire fultumes and ðingunge bæd oðþæt heo ſylf mid micclum wuldre him to com. and cwæð þæt heo him geðingod hæfde wið þone Heofenlican Deman. hire agenne ſunu.

De Theopholo clerico.

Thephe Archidiacone dune Citee de Cicilie taunt sagement et profitablement gouverna les biens del Eglise desouz leuesque que apres la mort leuesque. touz luy clamerent digne pour leuesche/mes cil se tynt meux paie destre Archidiacone que destre Euesque Et pus quaunt il estoit debote par tort de son office. taunt fu par impaciencie qil conseila vn dez enchauntours dez hebreus. et par luy demaunda aide de auauncement a graunt estat del Prince de Diablez et perde sa creteinte. et celle reneiment afferma par escript et luy bailla al Diable enseale et sabaundona de tout a seruicez et lendemain recoueri lonour del Archideacon. mes tost apres revient a soy et fist penitence. xl. iours./et pus primereiment se reconseilla a la benoite miere dieux et ele doucement a luy apparust et luy conforta et par luy renuncia al diable et resorti a la grace sonn douce fitz et luy rendi lescript qil auoit fait al diable Et Theophe lendemain en presence deuesque et del poeple en leglise counta par ordre quancque luy fust auenuz et sen merueiloient touz et mercierent la benoite miere dieux et Theophe demora iii iours en celle lieu ou la benoite miere dieux luy apparust et la morust et fu enterre.

De Theophinius clerico.

¶. Int iaer ons heren. v. xxx. viii. so was in cici-
 lien een man die theophimius hiet. ende also fubertus
 de bisscop van camerike seit. sa deide deise theophinius
 sbisscop dienst so wel dat al tvolk doe hare bisscop doot
 was hem coren tenen bisscop. Maer deise goede man liet
 hem ghenoughen dat hi sbisscops diennst deide. ende
 hadde lieuer dat men enen andren bisscop maecte. Ten
 laetsten so deidene de bisscop of ende hi wart sere on-
 uerduldich also dat hi te rade ghinc enen iode die toue-
 rare was hoe hi weider an sinen dienst comen mochte.
 Ende deise iode maende den duuel ende hi cam voort.
 Ende theophinius loochende bi sduuels rade gods ende
 synre moeder ende syns kerstins gheloofs. Ende doe hi
 dit dus verlooquent hadde ende den duuel hem op ghe-
 gheuen dies screef hi ene lettere met sinen bloede ende
 gafse den duuel beseighelt met sinen vyngherlinne. Ende
 sanderdaghes so hadde de duuel toe brocht dat de
 bisscop theophinius weider in vrientsceipen ontfinc ende
 setten weider in sinen staet. Tacht'st so cam hi weider
 te hemseluen ende hadde groten rauwe van dat hi ghe-
 daen hadde. ende hi viel met al synre herten an de moe-
 der gods. ende bad hare dat soe hem helpen wilde. Op
 enen tyt oppenberde hem onse vrouwe in visioene ende
 begreepene van synre quaetheit. ende hiet hem dat hi
 sduuels verloochenen soude. ende soe deide hem weider
 belyen den gods zone ende al tgheloue van kersten dom-
 me. ende aldus brochte soene weider te haers zoons ende
 te harer vriendschap. Ende tenen lyctee kinne dat het hem
 ver gheuen was. so gaf soe hem die lettere weider die
 hi den duuel ghegheuen hadde ende leidse op sine
 borst om dat hi weiten soude dat hi al verlost ware.
 Doe theophinius deise lettere weider hadde so was hi harde
 blide Ende hi seide voor al tvolc wat hem gheschiet was.
 Ende doe sys alle groot wonder hadden ende sy onser
 vrouwen dancten daer of. so staerf hi binnen iii daghen.

The Miracle of Theophilus

in

Low German.

Dramatis Personæ.

Episcopus.
Prepositus.
Decanus.
Primus Canonicus.
Secundus Canonicus.
Tercius Canonicus.
Quartus Canonicus.
Quintus Canonicus.
Sextus Canonicus.
Septimus Canonicus.
Octavus Canonicus.
Nonus Canonicus.
Theophelus.
Magister yn Nygromantia.
Sathanas.
Lucifer.
Primus Servus.
Secundus Servus.
Sacerdos.
Maria.
Cristus.

byr gheyt theophelus an

- Ik hebbe ghewesen eÿ bysschop Ryke vñ here
 Wol dructych yar vñ mere
 Nu vordretet mych dat arebeyt
 Id sy yw lef ofte leyt
 5 Ik wyl dat bysschopdūm up gheuen
 Vñ wyl mer myt ghemake leuen
 Kezet eÿ junghen man
 De dat bysschopdū wol vorstankan

Prepositus dicit

- Here jk byn en pronest yn desseme stychte
 10 Ik wolghe des myt nychte
 Gÿ en synt na vnseme vromen
 Vme eynē man de desseme stychte euene kome

Epus dicit

- Werlyken dat do yk alto hant
 Theophelus ys he ghenant
 15 Dat rade yk dat gy ene kesen
 Dar ane mōghe gy nycht vorlesen
 He ys eÿ synnygher man
 Eÿ bysschopdum kan he wol vorstan

Preposit' dicit

- Stat up her deken
 20 Wy wyllen vns myt yw bespreken
 Gÿ heren jk spreke dat to voren
 Ik byn de erste an deme kore
 Ik kese theophelum nycht
 Des sy jw van my berycht
 25 He ys eyn so vorbolghen man
 Dat jk em dat bysschopdū nychtē ghan

Theophilus**Decanus dicit**

- Here her prouest denket dar an
 Theophilus so rechte wol vorstākan
 Dyt godeshus vñ alle syn ghud
 30 Wat des kores an my dūet
 Ghemak vñ ere
 Des wyl yk ein nycht vorkeren

p'mus canonicus dicit

- Horet leue here her deken
 Dat gy dar vele wyllen up spreken
 35 Ik weyt vyl wol theophilus sin
 An syneme kore yk nycht en byn

secund' canonic' dicit

- Here, yk byn ok eÿ dumhere gheuant
 Theophilus ys my so wol bekant
 Dat yk ene kesen wylle
 40 Beyde open bar vñ stylle

Tercius canonic' dicit

- Here hebbe gy dat ghe swaren
 Hodet dat juwe eyt nycht werde verloren
 Dat gy theophilum wyllen kezen
 Dat godeshus mach dar ane vorlezen
 45 Ik en kese syner nycht
 Des sy yw van my berycht

quart' canonic' dicit

- Nu horet gy heren ouer al
 Eyne rede yk yw zaghe schal
 Theophilus ys so wys
 50 Ik gheue em lof vñ prys
 Dar vñe yk dat zegghe vorwar
 Vñ kese ene al openbar

quint' canonic' dicit

- Gy wyllen jo theophelum kezen
 Set dat gy dar ane jo nycht vorlezen
 55 Theophelus ys eȳ vorlaten man
 He heft so mōneghen leyde ghe dan
 Dar vīne kese yk syner nicht
 Dat rede yk vor jw allen schit

sextus canonic' dicit

- Dit ys plaghe vñ kūmer
 60 Wo mach dy wesen jumer
 Dat gȳ theophelum so sere vorsam
 Ik kese eme sunder wan
 He schal hyr jo doch bysschop syn
 Mach yt wesen an den wyllen myn

septi' canonic' dicit

- 65 Gj heren jk swyghe hyr to alstille
 Dock weret alle juwer wylle
 So en weret nūmer de wylle myn
 Dat theophelus scholde bysschop syn

Octaus canonic' dicit

- Djt synt wūnderlyke mere
 70 Des were ghe noch dat theophelus were
 Eyn vntuwer valscher man
 Der herschop yk em jo wol ghan
 Doch schal he an mynen kore wezen
 He kan beyde seryuē vñ lesen

Nonus canonic' dicit

- Ik mot ok myne rede beghȳnen
 Theophelus was gȳ vorbolghen an synē synnē
 Nen man en was em to mathe
 An steden noch an straten
 An dorpen noch an welden

- 80 Dar wedder wyl yk jūmer schelden
 Dat theophilus scholde syn
 Eyn bysschop noch de here myn

Theophilus dicit

- Nu schal my wesen leyde
 Dat ys ene snode veyde
 85 De wy scholen draghen
 Weme mōghe wy se nu claghen
 Dat ys eyn seldom by spyl
 Dat jk jw nu saghen wyl
 Wo vele mūze mōghen byten
 90 Ene katte vñ eren balch to ryten
 Alzo vele ys my vñe juwē kore
 Nu tredet alle gy hyr vore
 Wat mōghe gy my nū wñnen af
 Jk achte nycht uppe juwē core vñ uppe juwē staf

Propositus dicit

- 95 Her theophil juwe grot stolttheyt
 De schal jw hutene werden leyt
 Jk saghe jw dat vorware
 Vñ wyl dat be thughen openbare
 Myt alle dessen dūmheren myn
 100 Dat gý der prouene nycht werdych en syn
 Gy hebben dycke vnrechte ghedan
 Dar vñe schole gý van der prouene ghan
 Dessen heren vñ dessen luden
 Des byn jk eyn duch huden
 105 Gy hebben dycke vnkusheyte
 Ghe drenē vñ vnvledycheyt
 Gy drenē dycke vnghevore
 Luttyk schonede gy juwē kore
 Juwe tyde lete gy vnder wegghen
 110 Des hebbe gy dycke vn mēnych wēne plegghen
 Gy hebben dycke mēne ghesworen

Dar vīne hebbe gy juwē prouene vorloran .
Gy heren hebbe gý dat wolghe hort

Eunc unus canonic' rud' p omnib'

- Ja alzo ys vnser aller wort
115 Er theophelus scholde in der prouēne blyuē
Dar wolde wý alle wedder kyuen
He schal hutene van vns varen
Vñ schal ok nycht lengher sparen

Theophelus planghebat

- Owe my vyl arme man
120 Wo so schal jk nu bestan
Nu hebbe jk ghut vñ ere vorloren
Jk were beter vngheboreu
Jk hadde ghut vñ wysheit vyl.
Nu ga jk vor eý doren spyl
125 Alle tyd so was jk vore
Nu mot jk blyuē vorder dore
Jk at vñ drank je myt den besten
Nu mot jk wesen myt den lesten
Jk hadde walt vñ macht
130 Wol hen hir wert anders up ghedacht
Ach wuoste jk eynē kloken man
Ghar na synē wyllen wolde jk stan
De mý hulpe wolde gheūen
Na syner lere wolde jk leūen

Magr ya nygromantiaa dicit

- 135 Jk byn eý meyster an künsten ryke
Vp der erden ys nē man mý ghelyke
An g'matycan vñ an phylozophyan
Vñ ok an nyg'matician
Jk kan wol de swarte kunst
140 In aller behendicheyt byn jk vornūmst
Den dunel kan jk dūynghen
Dat he mý mot brynghen

- Ghut vñ aller leyghe schat
 Ik dwyngghe ene vorebat
 145 Dat he my vøre wor yk wyl
 Alsulker kunste kan yk vyl
 Ik spreke dat myt ghelpe
 Be høuet yēnych man myner helpe
 Deme wyl yk rat gheuen
 150 Wo he na myneme rade wylle leuen
 Hadde yenich man ghud verloren
 Edder hadde he synes heren thorn
 Dat wolde yk allēt tryuē af
 Vñe ghud ys my also vñe eỹ haūer kaf
 155 Ofte hyr ok yēnych were
 De na werlyker ere
 Wolde stan vñ wesen
 So vele han yk an boken ghelezen
 Deme wolde yk rat ghuen altohant
 160 He moste ouer hebben eỹ groter pant
 Dar yeghen settede he to waghe
 Dat na syneme daghe
 De dūūel des weldych were
 Ofte he jūmer mere
 165 Aan ghodes ryke mochte komen
 Dyt hebbe gỹ alle wol vornamen
 We desser helpe be gherēde sy
 De kome nū her to mỹ
 Ik em ok nū helpe do
 170 Aūent spade morghe wro

Theophilus dyct

- Got grutze jw leue meyster vñ here
 Jk mot jw don wytlyk mýne swere
 Ofte gỹ mỹ de kondē benemen
 So wolde yk na juwem wyllen leuen
 175 Ik byn gheheten theophilus
 Myne klaghe kundeghe yk jw aldus
 Ik was gheheytē eỹ ryker man

- An papen kûnst konde jk my wol vorstan
 Vñ an werlyken saken
- 180 Jk konde ok wol recht maken
 Ik konde recht vorkeren
 Ik was weldych byden heren
 Sprak yk hyr edder dar
 It was recht edder war
- 185 Neman dorste my straffen
 Id weren leyghen edder papen
 Neman konde my ghelyken
 Noch de armē ofte de ryken
 An kloken rade vñ an wyzen synnen
- 190 Der yk hadde wele bynnen
 Noch dar an dat yk hope
 Ik was ghekoren to eyname bysschope
 Ik scholde eÿ here syn ghewezen
 Do vordrot my syngghen vñ lezen
- 195 Nu hebben se eyuē anderē ghekoren
 Owe dat yk ye wart gheboren
 He duet my so grote vnghelaghe
 Dat yk dat hūtene ghode claghe
 He hat my myne prouene benomen
- 200 De my deghelyken pleghen to komen
 An wyne vñ an weyten
 Des mot yk eÿ arm mā heyten
 Ik wyl dar vñe alsulke sake duen
 Scholde yk ok ghan also eÿ krūen
- 205 Dat my swarlyken ys to draghen
 Nu wol hen yk wyl dat alle waghen
 Vñ weret my ok alto swar
 Wuste yk eynē dunel hyr so nar
 By my uppe der erden
- 210 Syn eyghen wolde yk werden
 Myt lyue vñ ok myt selen
 Syn eyghen wolde yk blyuen
 Nu vñ juīer mere
 Ik wolde em beden groter ere
- 215 Wan jk gode ye ghe dede

Thesophilus

Dat he my helpe dar mede
 Dat ik werde so rechte eÿ man
 Dat yk mochte wedder stan
 Den pysschop vñ de heren
 220 De myne wedder sathē syn vñ weren

Thesophilus dicit

Is nu yenych dunel an desser stunt
 Be halden an der helle grunt
 De openbare syk
 Vñ kome her to myk
 225 Ik werde syn vnder dan
 Godes wyl yk ane stan
 Ik bede dy bese sathanas
 By deme gode de lof vñ gras
 De den hēimel vñ de erden scop
 230 Dat du komest myt der spot
 Ik beswere dy bÿ deme valle
 Den gÿ vyllen alle
 Du vñ alle dyne ghenoten
 Do gÿ van deme hēmele worden ghestoten
 235 Ik be swere dy bÿ deme jūghsten daghe
 Wan godes sone wyl claghen
 Ouer alle syne wedder saten
 Dat du komest al vnwordroten
 Vñ antwardest my
 240 Des yk wyl vrighen dÿ

Sathanas dicit

Theophele wat meynestu hyr mede
 Dat ys yuwer papen sede
 Dat du my so dure besworen hast
 Bÿ deme gode de lof vñ gras
 245 Vñ alle dynghe ghe schopen hat
 Beyde ghut vn quat
 Mÿnschop vñ ok erdesschop
 It ys yw also en eyghes dop

- Gy bynden vns myt juwē eyden
 250 Dat sy vns lef ofte leyde
 Dat wy moten to jw komen
 Du haest my ene lāghe reyse benomen
 Ik was gheuaren yn endya
 Myne ghesellen let yk aldar
 255 De konynghe van endia ys nu ghestorūē
 Syne sele hadde yk wol vorworuen
 Dar were jk gherne ghebleuen
 Nu heuestu my van dar ghedreuen
 Alto hant do yk hørde
 260 Dynes edes worde
 Do moste yk komen todý
 Sprek an theophele wat wultu my

Chesphelus dicit

- Hestu suluer vñ gholt
 Ik wyl dý ghenen duren solt
 265 Den yk kan vor kopen
 Myne sele an der dopen
 Myt godes blode wart ghereynyghet
 Vñ myt ghode wart vor eynyghet
 De wyl yk dý gheuen an dyne hant
 270 Ik en hebbe neyn durer pant
 Wultu sulke pande vnt fan
 So wyl yk eynē lýken kop myt dy aneghan

Sathanas dicit

- Nen de rede helpt niet
 Id is vns dikke beschicht
 275 Dat wy luden ghutē gheuē
 Dar se ere lust mede dreuē
 Twyntých. edder dortich yar
 So beghūden se deñe dar
 An den wech to komen
 280 Dat se vns worden ghenomē
 Is dy myn ghud lef

- So scholtu scriuē eyne bref
 Vñ dar to eyne hantfeste
 Also dar plegghen de besten
 285 De schal aldus luden
 Nu vñ to allen tyden
 De bref de schal aldus wezen
 Alle de ene seen edder horen lezen
 De scholen des bekēnen vñ ghen
 290 Alle de ene horen edder sen
 Dat theephelūs des duuels sy
 Dý yngheseghel henghe dar by
 Dat de bref vulkomen vñ ghans sy
 Henghe ok dar an dyn ghulden vynglhery
 295 Dat du dreghest an der hant dyn
 So antwerde my bref vñ pant
 So wyl ýk dý gheuen alto hant
 Beyde suluer vñ gholt wyl yk dý gheuen
 Dar mede scholtu erlyken leuen

Θεοφελος dicit

- 300 Wat scholen dy de breuezmyn
 Myne wort de scholen recht syn
 Ik wyl dý nycht wor legghen
 Wolde yk dy bedregghen
 Sone heyte yk nen pape
 305 Noch nen bysschop noch ney pryllate

Satanas dicit

- Wultu wezen myn vnderdan
 Dyne hantneste wyl yk haan
 Dar in so scholtu seryuen
 Dat du myt my wyllest blyuen
 310 Du schalt seryuen aldar by
 Dat neen trost mer an dý sy
 Dat dý nen man moghe to troste komen
 Dýme lyue ofte diner selen to wromen
 An heñele noch an erden

- 315 Dý mach to troste werden
 So we vor dý bede
 Dat he dý vnrecht dede
 Aldus scholen wesen vuse rede
 Ok scholtu my denē myt dyme bede
 320 Be haghēt dý alsulke saken
 So wyl yk enē lyken kop myt dy maken

Chesphelus dicit

- So wat en man yo don moed
 Dat ys by wylen maten ghued
 Ik byn dar vme to dý komen
 325 Also du wol hest vornomen
 Dat yk dyn denest wyl werden
 De wyle dat yk leue up der erden
 Dat do yk jūmer mere
 Du sprekest also eý here

Chesphelus dicit

- 330 Nu du my wult dar to dryuē
 Dat yk eynē bref schal scriyuē
 De my an myne sele gheit
 Dar to byn yk ghar bereit
 So scholtu my lōuen opēbare
 335 Bý dýner rechtē ware
 Dat du my wyllēst vele ghudes gheuē
 Dat yk moghe erlyken leuē
 Du scholt mý beden grote ere
 Vñ maken my to eneme heren

Satanas dicit

- 340 Nu en twýnele nycht eý har
 Ik segghe dý dat vorwar
 Wes du begherest eyn
 Des scholtu hebben tweý
 Dat loue yk dy an dyne hant
 345 Ik wyl dý gheuē nē durer pant

Chesphelus dicit

- Ik wyl yd allent waghen
 Wēte yk mot in alle mynē daghen
 Jumer syn verloren
 Ik were beter vngheboren
 350 Nu wyk yk scriuē anc torne
 Reke my eyn blachorne
 Eyne wedde vñ pēmynt
 Dat ys mý rechte also eý wynt
 Ik wyl scriuen eynē trachtat
 355 De an myne zele ghat

Satanas respondit

- Er du scruen beghynnest
 So dat du menschoep wynnest
 Ik vñ myne ghesellen
 De dar weldych synt in der hellen
 360 So schaltu godes vor saken ghar
 Vñ syner moder der eynyghebar
 Se ys so kreftych vñ so ghud
 Dat yk se nycht nomē mod
 Du scholt vorsaken alle dynk
 365 De myt gode yn deme hēmele synt
 Du scholt vorsaken huten
 Alder salyghen luten
 De hyr uppe der erden
 Gode to denste werden
 370 Du schalt vorsaken sūnen manē sternē schyn
 De dar luchtet also fyn
 Du schalt vorsaken alder dyngh
 De myt gode in deme hēmele synd
 Du scholt denken vñ lezen
 375 Aldyn danke de schal to my wezen
 Du scholt vor dy nen Crūce legghen
 Also dar de Crystenē lude pleghen
 Dyn tungghe schal lygghen styлле

- Nuïne schal zee doen godes wylle
 380 Du schalt vor beden dlynē koren
 Dat ze godes word nycht en horen
 Du schalt kerkghank vor myden
 Nene allemysseu schaltu snyden
 Du en wult ze an myne ere gheuen
 385 De en wyl yk dý nycht be keren
 Wultu dat allent an ghan
 So wyl yk dy to deneste vutfan

Chesphelus dicit

- Nu heuestu my byttere wort voregheleghet
 Also men jo den mystrostyghen pleghet
 390 Dat ys my zere myssenallen
 Ik wyl doch vorsaken alle
 An hernele vñ an erden
 Ene wyl yk dar butene bescheyden
 Dat ys de sute maghet maria
 395 De yk node vortya

Satanus dicit

- Owe dat sate wort
 Dat ys my vnghehort
 Swych swych des wordes mer
 Id bernet my vñ dot my we
 400 Wultu syn myn denest man
 Godes moder scholtu ane stan
 Se ys so ghut vñ so reyne
 Beheldestu de alleyne
 To eneme steden vrunde
 405 Ik nūmer dý en kunde
 Ik vñ myne ghe sellen dy schaden
 Se ne brochte dý wedder to gnaden

Chesphelus dicit

- So mot yk erer ys vorzaken
 Uppe dat du my wyllest ryke maken

410 Id ys my allent ghut
 Also my leret de mot
 Also wol myt beyden voten in den stok
 Also myt eneme dar vp

Sathanas dicit

Du heuest ghe spraken also eÿ here
 415 Nene schult gheue yk dy mere
 Nu schaltu spreken dat yk dy heyte
 Hyr to byn yk ghar bereyte
 Nu tret dre vôte to rügghe
 Vñ trore nycht ene mûgghe
 420 Vñ sprek yk vorzake godes ghar
 Vñ mariaz de eynyghe bar

Theophilus dicit

Ik wyl myt dy blyuen
 Myt zele vñ myt lyue
 Nu sytte nedder vñ scryf
 425 Dat schal wesen ane kyf

Theophilus sprach

Ik hebbe eynē bref ghescreuen
 Dar mede hebbe yk eÿ ordel gheuen
 So engghestlyken yk ne en scref
 My gruwet dat yk se den bref
 430 Desse bref be dúdet also vyl
 Dat theophilus der dunels wezen wyl

Sathanas dicit

De bref be haget my ghar wol
 Also he my to rechte behaghen zol
 Nu dene my vyl leuc vrūt
 435 Ik wyl ene vøren an de helle grūt
 Vñ wyl ene antwörden

Lucyfer an synen orden
 Dat he ene be holde bet an den dach
 Dat he vns nycht werden mach

Sathanas ps' lauz ad lucyfer'

- 440 Lucyfer vnser aller here
 Ik hebbe arbeydet rechte zere
 Vñe eynē eddelen ghuden bref
 Den en twyuelere suluē scref
 Deme koste yk af to vnzeme dele
 445 Myt gholde syne leue zele
 Syne sele schal vnse wesen
 Den bref schaltu ouer lezen
 Is dat denne wol dyn wylle
 So sent em gholdes so vylle

Lucifer respondit

- 450 Truwen dat schal my wol behaghen
 Dat wyl wy jo' bynamen waghen
 Ik proue he is wol vnse ghe voch
 Ik wyl em ghudes gheuen rechte noch

Satanas portauit aurum

- Ik brynghe dý hyr rot golt
 455 Schone kledere du draghen scholt
 Samýt vñ bōldekyn
 De myt golde wolbeslaghen syn
 Hyr ys eý borde sulueryn
 Vñ eý vyngheryn ghuldyn
 460 Du scholt hebben to der kost dyn
 Clareyd vñ ghuden wyn
 Du schalt de hesten etten
 Vñ tu dyner tafelen zetten
 Vñ ghyf den vrowen reyne
 465 Edele dure steyne

So wȳnet se dȳner kunde
Vñ kezen dy to eneme vrunde

Chrophelus Dicit

- Wy wyllen alle my vroydē varē
Vor sorghēt wylle wy vns be warē
470 Ik hebbe sorget mēnych yar
Nu wyl yk sorghen nycht eȳ har
Ik han suluer vñ golt
An vroyden wyl yk werden olt
Allent dat de lycham vor dut
475 Dat mot gelden de zele gut
Nu lat de zele sorghen
Den aũent vñ den morghen
Wȳ ryden acter lande
Ghe cledet mȳt schonē wafde
480 De zele steit doch to pande
Se is in der dūuele hande
Nu lat den lycham leuen
De zele de mūt beuen
Nenē trost kan yk er gheuen
485 Se mot in der hellē sweuen
Wente se mot vor loren sȳn
Ander depen hele pȳn

Satanas Dicit

- Be kēnestu dat du mȳ byst
Dat sprek hyr an korter vryst
490 Mochtestu langhe leuen
Ghudes wyl yk dȳ noch gheuen

Chrophelus Dicit

- Men spreket dat de zele cleyne sy
Des ys my herte harde vry
De zele krānket an natūren
495 Jo doch wyl yk dat euēlūren
Der zele hebbe yk my vor wegen

- Des lyues wyl yk wol plegen
 De wyle dat yk dat ghut han
 De zele de mot doch vor ghan
 500 Wuste yk wan yk stūrue
 Vñ dat yk dat vorwūrue
 Wor danne de zele bleue
 Och wat yk dat nūmer leue
 Owe se mot vor synken
 505 Vñ in dat afgrude drynken
 Dar se nūmer mach rouweu
 Noch godes antlat be schouwen
 De duuel mot se klouwen
 Vñ se to ryten vñ to houwen

Satanas dicit

- 510 Be kēnestu dat du wult syn
 Myt zele vñ myt lyue myn
 Also schaltu blyuē
 Dyne lust schaltu dryuen
 Mochtu langhe leuen
 515 Ghudes wyl yk dy noch gheuen

Primus seruus dicit

- Here nu wylle wý ghan spasseren
 Vñ wyllē modych hoūeren
 Gý scholet des lyues modych plegen
 Gý wyllēt jw doch der zele vor wegen
 520 Ik ze dar vele lude stan
 Dar wylle wy to samēde ghan
 Lychte wat gy dār moghen zen
 Dar jw enētu'e mach van schen

Theophilus dicit

- Truwen knecht du saghest al war
 525 Nu ga wy hen al apēbar
 Manch de meghe de vñ jūghē wyf
 Dar vor luste wy vnse lyf

Secundus seruus dicit

- Here wylle wy den duuel nũ bedorē
 Hyr moghe wy godes wort horen
 530 Eỹ prester ys hyr up ghe steghen
 Dar hebbet syk de lude by gevlegghen
 Dar to synt wy wol to mate komen
 Nu horet godes wort dat mach jw vronē
 Ik rade dat up alle truwe
 535 Dat nen man godes wort en schuwe

Theophilus dicit

Nu gha wy hen in godes namen
 Oft wỹ des besten konden ramen
 Se ghyngghen al be dylle
 Vor den prester vñ sweghen stylle

Satanas dicit

- 540 Hore hore wedder du
 Nũ zegghe war wultũ nũ
 Theophilus al stylle swech
 Vor den prester dat he syk vlech

Sacerdos facipit symonem

- Ihesus sach sytten eynē tolnere
 545 Got vor lene vñs zynē vrede
 Vñ dar to guden zede
 Syne gnade my toredende alzo
 Dat jd gode aņeme sy vñ wy des werdē vro
 Ik han eỹ wort to latyne ghe lezen
 550 So vns de Ewāghelysten opēbare zegghen
 Dat wyl yk be duden vñ bezynnen
 Er wy nu der rede begghynnen
 So grotet vnse leue vrouwa
 Myt eyneme aue maria
 555 Dat se vñ gnade lene
 Mỹ to sprekende eỹ clene
 Alzo dat de here godes some

- Des ghe louet werde an den trone
 So spreket aue maria an
 560 Dar na wyl yk de rede bestan
 Sunte mateus spreket alzo
 Nu swyghet vñ vornemet myne rede jo

Ik incipit sermo

- Ihesus cristus vnse here
 De sach sytten enē tolnerē
 565 An eine tolhuse opēbare
 Dat duchte em so rechte sware
 He sprak tolnerē hore myn
 Wultu eỹ salych mȳsche zyn
 So sta up vñ volghe mȳ
 570 Also yd wol temet dȳ
 He volgede emē altuhant
 Wyde syde doch de lant
 Er was he eỹ sunder opēbare
 Nu gheit he an cryst' schare
 575 Er dede he vnrecht ghe lyke
 Nu ladet he den wech to deme hēmelryke
 Eya sunder wes sundeghestū
 Horestu godes myldycheyt nycht nū
 Henestu to den sunden zere plycht
 580 Kere wedder vñ twyuele nycht
 Got wyl dȳ so leflyken vntfan
 Estu ne wedder em haddest ghedan
 Nu prone ausunte ma'ia magdalenen
 Wo se to gode queme
 585 Se was to mānyghen stunden
 Myt zeuen dāūelen ghebunden
 Alto hant do ze syk vorsan
 Godes toren ze do vor wan
 Nu nym eỹ bylde by konynghe dauyd
 590 De lach ansunden mōnȳghe tyd
 Alto hant do he gnade sȳnēde wās
 Got halp em dat he wol ghenas
 Wȳ lezen an sunte peters buke

- Dat he godes drye vor zoke
 595 He swor by durē worden
 Also gý an der passyen wol horden
 Sūme dat hylghe licht
 Ik be kenne des mannes nycht
 Ander suluē stūden
 600 Do beweynede he syne sunden
 Em wart so wele gnaden be reyt
 Dat he der apostele vorste heyt
 Sūnder nū merke godes mýldycheyt
 Ze ys so grot vñ so breyt
 605 Nu en twyuele nycht en har
 Got nympt dýner vyl grote war
 Wor du an der werlde varest ofte gheyst
 Up dat du dýne sunde leyst
 Owe du arme twyuelere
 610 Du byst gode vñere
 Odu arme twyuelere
 Du deyst dem duuele ere
 Wan du twyuelest an Ihesum cryst
 So bystu ergher van de duuel yst
 615 Wo bystu myt senden oghen blynt
 Dat du nýcht en louest an ma'ien kynt
 De dý so bytter lyken hat gelost
 He ys dyn leuēt he ys dyn trost
 Du byst ghe screuē an syne vote
 620 Myt eine gryffele gar vnsūte
 Du byst ghe screuē an syne hande
 He hat dý ghe lozet van des duuels bande
 Du byst ghe screuē an sute herte
 He hat dorch dý ghe leden grote smerte
 625 Vth wendych in wendych openbar vñ stytle
 Sunder dorch dynen wyllen
 Wultu gnade wynden
 So volghe marien kynde
 De wyl dy nūmer vortyen
 630 Help sute maghet maria
 Dat se werden vnt bunden

- Van eren houet sunden
 De an dynen denste werden ghevunden
 Alle de nu godes wort
 635 Myt ynneghen hertē hebben ghehort
 De scholen so wele aflates haūen
 Al oft se werē varen to deme hyllegē graūe
 Ower mer des syt be rycht
 En worde sō wele aflates nycht
 640 Hyr vñe salyghen lude
 Danket gode hude
 Syner gode vñ syner gnade
 De he vns gherne dade
 De jw here heft ghelaten
 645 Konde wy vnse herte to eme zaten
 Salyghen man vñ wyf
 Ik be ūele yw sele vñ jw lyf
 Gode vnser aller here
 Wor gý jw in`der werlde keren
 650 Got mōte jw alle wol be waren
 Al wor gy an den lande varen
 Beyde lyf vñ sele vñ jw ere
 Ewychlýken jūmer mere

Chesophelus dicit

- Owý vñ jūmer mere
 655 Wat schal jk arme sundere
 Owe my arme man
 Dat yk mý aldus zere vor deruet han
 Myn mūt is stūm dof synt myne oren
 Ik en kan godes nycht ghe horen
 660 Enē kōp koste yk dat ys my torn
 Ik han dat cūyghe leūēt vor loren
 Vele beter were yk vnghe boren
 Owe my arman wat schal yk
 We vor barmet syk nu ower myk
 665 To weme schal yk nu wyken
 Io hebbe yk got van hēmel ryke

- Vñ syne hylghen vor wracht
 Ik han my leyder alto spade bedacht
 Noch wyl yk wedder keren
 670 To ener vrouwen heren
 De heydet godes moder var
 Van allen sunden reyne vñ clar
 Schal mý juñer rat werden
 My vyl armē up der erden
 675 Dat schal mý weruē de jūcrouwe gut
 Wentē se ys aller gnaden eý ouer vlot

Theophilus dicit

- Ik grote dý ma'ia vyl eddele vat
 Aller sundere eý to vorlat
 Du byst aller gnaden eý scryn
 680 Vth dy vyl eddele keyseryn
 Ie de gnade vlot
 Got ghas syk suluē an dynē schot
 Vñ kos dy to ener soueryñe
 Dat du vns soldest gnade vynnen
 685 Deme armē sundere
 De to dý ut deme veghevure komē here
 Nu hyn yk wyl eddele seder sterne
 Vth deme veghevure komē vyl werne
 Help my wedder an den wech
 690 Du byst ey pat vñ en stech
 Alle de to dy komen
 De werden deme dunele benomen
 Wrouwe yk hebbe sere mysdan
 Mynē oghē dore yk nycht up slan
 695 To deme alle weldyghen gode
 Du ne wyllest werden mý bode
 Vyl reyne konyghyñe
 Wes nu mý soueryñe
 My dyneme salyghen bede
 700 Dar ys my hulpe mede
 Eya ma'ia nu sprck en salych wort

Dat ys my bouē allē dȳghen ghehort
 Dyn leue kynt Ihesus crȳst
 De dȳ twyden wyl wes du em byddyst

Maria dicit

- 705 Dyn weynend dat helpet cleyne
 Du heuest hyr gheleghen vureyne
 Mer wene dre daghe
 An weynē vñ an claghe
 Ik en hebbe des nycht vor nomen
- 710 Dat dȳ jenȳch man to hulpe sy ghekoemen
 We mach denne dyn helpe syn
 Dat scholtu wezen vyl eddele keyzeryn
 Wor vñe schal yk dȳner pleghen
 Du heuest myner ghans vorteghen
- 715 Vñ alles hēmeles ghesynde
 Alle de dar synt bȳ myne leue kynde
 An hēmele vñ an erden
 Ik kan dy nycht to helpe werden
 Wyl dy jenȳch man to helpe komen
- 720 Dar to wyl yk dy gherne vromen

Chesophelus dicit

- Vyl eddele roso van yerycho
 Wo redestu nu also
 Io bystu wul aller gnaden
 Dar vñe hebbe yk dȳ gheladen
- 725 Jo myt deme sulnē bedē
 Also de enghel gabrȳel dede
 Ave maria gracia plena
 Woldestu nu alleyna
 Dorch mȳ vor lezen dȳnē werden namē
- 730 Des wolde yk my vor dȳ schamen
 Ik vorzoek dȳner myldȳcheyt
 Dat ys my nū van herten leyt
 So wo yk arme dat hebbe ghedaan
 Des gheyt my ghansse ruwe an

- 735 Ik wyl don na dyneme rade
Des morgbens vro des auēdes spade

Maria dicit

- Theophele lygghe an dyneme bedde styllē
Ach vrouwe wat yk dat wyl gherne don wylle
Ik wyl ghan to myneme leuē kynde
740 Ik wyl be sen dat yk dý gnade vynde
Ik wyl gherne dy truw bode syu
Dat du wyl eddele keyzeryn

Maria dicit

- Vyl leue kýnt yk bydde dy
Dat du wyllest twyden my
745 Dar ys ghe komen eyn arme
De be gheret dý ner barme
De hat ghe legghen dat yk wol weyt
Dre daghe dat he nychtes vmbeyt
Men weynē vnde ghellen
750 Ghyf mý dat yk ene moghe styllen
Lat mý delghen syne trane
Wente yk byn de ghene
Dar de sundere to scryen
Salue regyna mater myserycordye
755 Oh sone syn scryent dot my we
Ik byn de ghene de dar heytet
Eý moder der barmehertycheyt
Vul trostes vñ vul gnade
Der sundere hulpe der duuele schade
760 Ik hyn ghe heytē eý morgghen roed
Des sunders lyf des duuels doet
Ik byn ghe heytē eý scryn der salden
Nu lat my mynē nomen behalden
Des bydde yk dy kynt vñ here
765 Dorch dynes sulues ere
Leue kynt wes wy swyghestu
Antwerde dyner moder nū

- Dencke sone do wy vns beyde
 Van deme ertryke scholden scheyden
 770 Dat du mȳ gheuest de walt
 Se weren junc edder alt
 Dat yk mochte vor en dynghen
 Vñ se to gnade mochte brynghen
 Wultu my de walt benemen
 775 Dat ys my horde vnbequeme
 Du heuest my lef so hebbe yk dȳ
 Hyr vine so scholtu twyden mȳ
 Lat vor synken dy vnghemote
 Vñ sent em dyner gnaden bote
 780 Dat yk en sone here
 Beneme syne sundelykē swere

Cristus dicit

- Maria moder here
 Wo bydestu so rechte zere
 Vor dat stynkende as
 785 Dar du nen del ane hast
 He hat vor saket dyner myldycheyt
 Dat claghe yk mer wenne mȳ leyt
 Hadde he dyner nycht vor theghen
 En worde dēne wol rat ghe gheuen
 790 Dat he hadde gnade wūden
 My deden we myne wunden
 Do he dyner vor soch
 Der salyghen vrucht de my droch
 Syn ghellent vor mynē oghen
 795 Des mach yk nycht ghe doghen
 Syn vlesch stynket sere vtermate
 Vor myneme benedyden antlate
 Dar vine segghe yk dȳ moter myn
 Ik en weyt vñ wyl ok mȳch ghe beden syn

Maria dicit

- 800 Nu mot yk vyl leue kynt
 Zoken wor dyne vōte synt

- Dat yk werde syn vredeschylt
 Des mȳschen de licht hyr
 Vñ grotes weynen des plecht
 805 Se kynt dyt synt de brusten
 De du to dynen lusten
 Dycke heuest ghe sȳghen
 Vñ vth dynen mȳde ghetoghen
 Dencke leue sone doch mynē wyllen
 810 Dat yk dȳ vȳdede myt myner spyllē
 Dat was ander stunde
 Do yk des nycht beterē kunde
 Dencke leue sone dat yk vloch
 Vñ enghestlyken myt dȳ toch
 815 Meñyghen gruwelyken wech
 Dar to mēnych hoch stech
 Ik toch hyr vñ dar
 In egypten vñ anders war
 Denke wat yk leyt an der stūt
 820 Do dy herte was ghevunt
 Do des blynden sper so ghut
 Doreh dȳne vorderen syden stūt
 Wyl leue kynt dencke an byttrycheyt
 De yk doreh dynen wyllen leyt
 825 Her ofte yk dȳ gycht leues dede
 So twyde my desser bede
 Lat mȳ dessen sūnder bewaren
 Vrolyken an dyne hulde varen

Crystus dicit

- Crystus sprak leue moter myn
 830 Stant up lat dyn weynent syn
 Ik gheue ene an dyne hant
 Konstū em wedder scheppen syn pant
 Vñ de brene de he hadde ghegheuen
 Ik late ene an mynen hulden leuen

Maria dicit

- 835 Stant up theophelē
 Du ne schalt weynē mer

Ik hebbe dy gnade vunden
 Du byst van allen sunden vnt bunden
 Du byst ghegheuen an myne hant
 840 Ik wyl dyne sele vñ dyn dureste pant
 Lozen myt mynen handen
 Van des duuels banden

Theophelus dicit

Eya vrouwe seghe yk den bref
 Den yk my myner hant scref
 845 De dar licht an der helle so deph
 Vñ dat yngheseghel dar mede
 So wolde yk louen deser rede
 De wyle dat wy des breues nycht en haen
 De dar licht an der helle be granen
 850 So truue yk des nūmer mere
 Eya torne dý nycht vrouwe here
 Ik mot spreken so mý ys bewant
 Scholde my dat kosten mý duresteste pant

Maria dicit

Satanas nu kūm hyr vore
 855 Do my up de helle dore
 Ik bede dý bese satanas
 Du vule vnreyne dwas
 Dat du kōnest hyr vore
 Vth der helle dore
 860 Vñ dost hyr wedder den bref
 Den theophelus suluen scref
 So wat du em hefst heytē ghedan
 Dat ys em alto male vorghan
 Ik wyl ene wol be waren
 865 Du schalt van hynnē varen
 Vñ halen my wedder den bref
 Den theophelus suluē scref

Satanas dicit

Vrouwe van den reden yk nycht en weyt
 He heft syk ghe maket also breit
 870 Myt syne breue

Dat were de leyde edder de leue
 Wede vor em bede
 Dat he em vnrecht dede

Maria dicit

Ik bede dý hose satanas
 875 Dat du theophelū quid last
 Also he dý heft gheloūet
 He was eý del bethoūert
 Nu ys he synných ghevorden
 He weruet na den heímelyschē orden

Satanas dicit

880 Vrouwe nu wes des berycht
 Synes breues en weyt yk nycht
 Ik hebbe so wele wonders ghe dreuen
 Ik ne weyt nycht wor de bref ys ghebleuen

Maria dicit

Du vare hen schnelle
 885 In de grunt der helle
 Vp vñ nedder. Sok my den bref sodder
 Vñ brynk ene my wedder

Sathanas dicit

Owe yk mot dat don
 Dar brynghet my dyne walt to
 890 Ik hebbe al de helle dore varen
 Mýt alle mynen scharen
 Den bref konde wy nerghene vynden
 Wý sochten ene in allen enden
 Ik hebbe mynen meystere lucyfer ghevraget
 895 He heft my aldus ghe saghet
 Dat he des breues ny en sach
 Vor war yk dý dat saghen mach

Maria dicit

Ik wyl dy also bynden
 Dat du ene wol schalt wynden
 900 Mýt myner tūghen vñ myt myner walt

- Dat du ene wol vynden schalt
 Ik bede dy boſe ſatanas by myneme nomen
 Vñ by deme rechten horsamen
 Dat du an deſſer ſtunt
 905 Vareſt an de helle grunt
 Dar de bref ys be hut
 Vnde kameſt dar ok nuumer ut
 Du ne bryngheſt wedder den bref
 Den theophelus ſuluē ſcref
 910 Du ſchalt to lucifare ghan aldare
 Ik weyt dat wol vor ware
 Vnder ſyner tunghen lycht de bref
 He heft ene ſtolen alſo eỹ def
 Wyl he ene nycht vynden
 915 So ſchole gỹ ene bynden
 Vñ ſelan ene myt runghen
 De bref lycht vnder ſyner tunghen

Satanas dicit

- Eja konỹghynne reyne
 Du byndeſt my alleyne
 920 Dat yk al dat mot ghen
 Alſo yt hyr vore ys gheſchen
 Ik weyt wol wor he yst
 Ghyf my eyne korte wryst
 Vñ lat nu dýn dũynghen
 925 Ik wyl ene dý wedder brỹgghen

Satanas dicit

- Here meyster lucyfer nu ghyf rat
 Wēte vnſe walt nu vyl kleyne ſtat
 Nene macht wỹ nu mer en han
 We hebben enen quaden man beſtan
 930 Hys ys nu godes moder komen
 Vñ heft vns theophelū ghenomen
 De den bref hat gheſcreūen
 Den yk dý hadde ghegheuen
 Dede vnder dy lýcht ghegrauen
 935 Den wyl ſe nu wedde hauen

Theophilus

Here lucyfer wat redestu dar to
Wy synt des breues vnwro

Lucifer dicit

Se ys vnse vrouwe we synt ere knechte
We moghen nycht myt er wechten
940 Dat we des wol beghunden
Dat were vnse ergher stunde
Jo we er van er komen
Deste bet mach yt vns vromen

Satanas dicit

Vrouwe nemet dessen bref
945 Id sy weme leyt edder lef
Se syn de leygen edder de papen
Se dorven vns mycht mer apen
Sunt dat desse man vns ys ghenomen
So dorf ne man mer to vns komen
950 De vns vme ghut bede
Vorwar yk dat rede
Kumt hyr jūmēt mere
Ik wyl ene also vorweren
Dat eme schal de hals knoken
955 Ofte yk ene kan roken

Maria dicit

Nu slap eŷ luttik theophele
Du heuest dre daghe legghen vñ mer
An groten ruwen ghewezen
Nu du slepst nu bustu ghe nezen

Maria dicit

960 Theophele yk wyl dŷ wecken
Vñ wyl dŷ van allen sunden trecken
Den bref legghen yk up dyn herte
Ghe delghet synt alle dyne smerte
Vñ alle dŷne sundelyken saken
965 Wan du werdest vntwaken
So schaltu dancken myneme leuē kynde

Vñ al deme hēmelyschen synde
 Dat dý gnade ys ghe gheuen
 Werf nu vñe dat Ewyghe leuen

Theophelus dicit

- 970 Ik dancke dy sote Ihu Cryst
 Wentē du my schepper vñ mý loze byst
 Dar to de vyl eddele sote moder maria
 . Dat se vns gnade vor lya
 - Ik was vyl na ewelýken ghestoruen
- 975 Nu heft my maria dat ewyghe leuēt ghewor[uen]
 Nu schole gý louen beyde vrouwē vñ man
 Wentē alvnse salycheyt licht dar an
 Se ys alder werlde eý clar suñen schyn
 Maria dat vyl eddele ghulden scryn
- 980 Ik hadde my vor redet alto zere
 Dat yk nu vñ juñer mere
 Des duuels scholde syn ghewezen
 Des halp mý maria dat yk bñn ghenezen
 Myn houet schal er juñer nyghen
- 985 Myn tunghe schal er lof núñer swyghen.
 Se schal na eremē dēste ryngheñ
 Beyde myt lezen vñ ok myt syngghen
 Nu schole gý alle sprekenna
 Help vns leue vrouwe sunte maria
- 990 An dat hoghe hēmel ryke
 Dat wý dar komē alghelyke
 Des help vns alle samen
 In godes nomen amen
 Dyt bok ys vthe
- 995 Got neme vns an syne hute
 Sýr ys theophelus vthe
 Me ghe vns ber up de sunte
 Help got is den besten
 Ik blyue by den mesten

**Ave Maria, gratia plena
Dominus tecum, virgo serena:
Benedicta tu in mulieribus,
Que peperisti pacem hominibus
Et angelis gloriam.**

**Tu civitas regis justitie,
Tu mater es misericordie
De lacu fecis et miserie
Theophilum reformans gratie.**

Penitentia Theophili.

Lapsus et Pœnitentia, Theophili cujusdam, Ecclesiæ Orientalis regionis, nomine Adana, œconomi, ex Simeone Metaphraste, auctore Eutychiano, Theophili ejusdem ministro, gestorum oculatò et aurito teste.

Fuit in Adana civitate vir quidam Theophilus nomine, ejus Ecclesiæ œconomus; qui cum multo tempore, cum summa singularis prudentiæ et eximiæ sanctitatis opinione, nec non et civium omnium gratulatione hujus Ecclesiæ res, ex voluntate Episcopi, administrasset, in tantum ejus apud populum crevit auctoritas, ut communi omnium suffragio, ipse in demortui Antistitis locum eligeretur. Quam ille dignitatem summa animi contentione à se repellere conatus est. Cum autem Metropolitanus ad muneris dignitatem suscipiendam constanter cum hortaretur, ille toto in terram corpore prostratus, propter multiplicem peccatorum suorum rationem indignum prorsus clamavit. Victus tanta animi ejus constantia Metropolitanus, alium continuo ea functione dignum substituit. Interea clam, quidam invidiæ stimulis in Theophilum agitati, dente maledico nomen ejus mordere, et falso apud Episcopum traducere cœperunt, eoque tandem rem perduxerunt, ut Episcopus præcipiti consilio virum sanctum œconomico exutum officio, in ordinem redigeret. Qui summa animi tranquillitate ignominiae notam pro Christi amore ferens, quietam aliquamdiu domi suæ Deo vitam egit; donec humani generis hostis invidiæ et ambitionis flamma cor ejus miserrime incenderet. Hac igitur peste intimis medullis concepta, quid non facit miser Theophilus, quæ non consilia captat, quo posset voto potiri suo?

Erat in ea civitate homo quidam Hebræus, magicis artibus imbutus, qui nefariam Diabolo longo tempore

operam navaverat. Hunc intempestæ noctis silentio, alienata jam mente, accessit Theophilus, et pedibus scelerati viri provolutus, infimis precibus opem ejus implorat, tertio quoquo verbo miserum se clamitans, quod non ferendis prœbris ab Episcopo affectus esset. Magus hortatur eum bono animo esse; conferret se domum suam lætus, altera se nocte eum ad patronum suum adducturum. Abiit domum, summo delibutus gaudio miser. Rediit vero sequenti nocte. Tum magus; Primum meminisse debes, ô Theophile, nihil tibi hic cum Christiana pietate commercii esse debere; Cave igitur ne crucis aliquando signum hic edas; deinde nullis prodigiis vel clamoribus animi constantiam dimittas. His dictis, repente eum in medio cacodæmonum, cui tenebrarum princeps præsidebat, constituit. Qui simulata quadam vultûs severitate ad magum dixit; Qui hunc ad nos hominem Christi amore totum flagrantem introducis? Cui magus; Tuam imploraturus opem ô princeps invictissime, huc advenit. Tum princeps; Opem ego meam nemini, ut nôsti, impartiri consuevi, nisi qui se mihi fideles in servitutem tradunt. Et magnus conversus ad Theophilum, Audisne, inquit, quid facto opus sit, si voti compos fieri velis? Audio, respondit Theophilus; et humi prostratus dæmoniorum principis pedes deosculatus est. Tum iterum princeps; Gratum habeo hoc animi obsequium, sed volo scripto hoc ipsum confirmari. Datam igitur Christo virginis filio fidem rescinde, ipsamque virginem detestare. Quid faceret hac tam iniqua proposita conditione miser, qui mentem gerebat sceleris conscientia perturbatam? Paret illico et æternæ perditionis suæ chirographum sigillo ceraque munitum tradit impostori. Et sic lætitia magna exultans recedit.

Sequenti autem die Episcopus non mediocri animi dolore, propter Theophilum ab officio remotum, conflictari cœpit; adeo ut eum in amissum dignitatis locum restituerit, et supplicibus etiam verbis ab eo veniam postulaverit. Hac tam felici rerum conversione, succes-

suque gavisus Theophilus, ingentes suo Domino gratias agere, sibi gratulari cœpit. At clemens et misericors Deus, operum ejus præcedentium, quibus pupillorum et viduarum inopiæ egregie consuluerat, memor, non passus est tantis eum tenebris involutum funditus interire, sed benignitatis suæ lucem ei ostendit; quâ protinus tanquam à gravi somno excitatus, lamentis et jejuniis, assiduoque orationis studio totum se dedit, et crebris singultibus infelicem sortem suam deploravit, et dementiam his fere verbis damnavit. Hei me miserum, hei me infœlicem. Siccine juvat insanis laboribus cum vano stultissimoque mundi totius applausu, ad æternæ mortis properare periculum. Et quo dementiæ delapsus sum? Vivebatne aliquis me felicius, quando ab omni publicæ functionis administratione remotus, soli Deo serviebam? Et nunc quid faciam? ad quem ibo? cujus opem implorabo?

Cum hac lamentatione sceleris sui gravitatem acerbe deplorasset, et abjectâ omni spe veniæ animo concidisset, venit ei tandem matris dei in mentem; quanta nimirum benignitate afflictis subvenire soleat. Eam igitur animo confidenti, spe consequendæ veniæ adire constituit. Nec mora; inani duri certaminis posita formidine, quadraginta diebus totidemque noctibus, in sacro sanctissimæ virginis templo, jejuniis, vigiliis, et assiduis afflictionibus incumbere, nec ullam consolationem admittere, nisi aliquod divinæ clementiæ signum habere mereretur. Et ecce noctis medio, Virgo Dei genitrix claritate tremenda, humanis se oculis conspiciendam præbens, asperis sane verbis precantem aggreditur. Quæ, inquit, ô homo hæc mentis tuæ impudentia, ut ore sacrilego perfidoque me interpellare audeas, qui tantis à filio meo affectus beneficiis, eum negare et dæmonibus postponere non veritus fuisti? Itane vero? Huic ego tam perfido opem ferre, et scelerum veniam postulare ausa sim? quare desine mihi molestiam exhibere. Cui Theophilus maximo ejulatu supplicans respondit; O unicum humani

generis refugium Virgo purissima, Virgo sanctissima, ne quæso me miserum æternæ mortis metu circumventum despicias; sceleris mei gravitatem veniam quidem non mereri fateor, tuo tamen patrocinio fretus hanc nequam spero. Memento peccatoribus unicum miseriarum suarum refugium, pœnitentiam nimirum, à Deo constitutam esse; quam ego totis animæ meæ medullis amplector; tu tantum misericordiæ mater, misero mihi in filium tuum placatum redde.

Hac pia animæ ejus submissione flexa sanctissima virgo, voce eum blandissima confirmat, et ad firmissimam veniæ spem excitat. Deinde hortatur ut impio dæmonis, cui se tradiderat, cultu abjurato, Christum Dei filium confiteretur. Paret ille, et fidei suæ professionem Apostolica auctoritate nobis traditam recitat, et horrida longo jejunio membra terræ allidens, oculos in venerandam sanctissimæ Virginis effigiem intendit; nec prius a pectoris tusione cessat, quam aliquod restitutæ in Dei gratiam conscientiæ suæ testimonium accipiat. Et ecce iterum Dei genitrix, humani generis advocata, apparens et obscuram tristitiæ nubem ab ejus corde præsentia suâ discutiens, lachrymas et preces ejus in Dei conspectum admissas esse testatur.

Hoc virginis responso vehementer exhilaratus est; non tamen ita, ut non multo magis pernitiosæ defectio- nis chirographum eum angeret; pro quo instantius virginem precari cœpit. Et ut miraculo nihil deesset, certissimumque divinæ misericordiæ testem haberet, ecce tertio deinde die, conscriptam perfidiæ suæ chartam ab ipsa virgine in somnis accepit. Qua mane facto in pectore suo inventa, tanto et gaudio et timore-correptus est, ut dissolutis membrorum compagibus, totus deficeret. Altero autem die, qui Dominicus erat, in frequenti fidelium congregatione, cum charta Episcopum adiit, eamque, sacra sancti Evangelii lectione peracta, ad pedes ejus projectam exposuit, cum ingenti lachrymarum vi, postulans ut eam pro concione populo explicare dig-

naretur. Interea humi prostrato Theophilo, Episcopus luculenta admodum oratione sanctissimæ virginis benignitatem et patrocinium, quo miser ille ab æternæ damnationis periculo ereptus erat, exposuit. Quomodo enim, inquebat, hic Theophilus vel ad spem veniæ aspirare, vel conscriptam propria manu perditionis suæ schedulam, recipere potuisset, nisi singulari virginis sanctissimæ intercessione adjutus fuisset? Finita vero oratione, nefariam chartam igni exurendam tradidit Episcopus, et in Dei gratiam restitutum Theophilum vivificis Christi sacramentis impertiit; et ecce eximius quidam decôr, cum admirabili splendore conjunctus in facie ejus emicuit; qui populum, ad Dei misericordiam sublati in cælum clamoribus celebrandam, mirifice excitavit.

Postremo incredibili gaudio repletus Theophilus, mox a perceptis mysteriis, ad gloriosæ Virginis templum in quo salutem consequutus erat, rediens, leni protinus infirmitate correptus, triduo in oratione inibi perseveravit; quo exacto, rebus suis rite dispositis, e corpore tanquam ex ergastulo quodam ad Dominum feliciter emigravit. Ego Eutychianus natus in ædibus hujus beatissimi Theophili, et deinde Clericus hujus Ecclesiæ, quæ vidi oculis meis et auribus audiui, secure et certo, ad Dei omnipotentis gloriam conscripsi.

De Theophilo.

¶. Apud siciliam anno. dxxxvii. fuit quidam vir nomine theophilus cujusdam episcopi vicedominus: ut ait fulbertus Carnotensis episcopus qui tam prudenter sub episcopo res ecclesiasticas dispensabat quod mortuo episcopo eum dignum episcopatu omnis populus acclamabat. At ille vicedominatu contentus alium in episcopum maluit ordinari. Tandem ab ipso officio invito ab episcopo depositus in tantam insipientiam est delapsus ut ad suam recuperandam dignitatem cujusdam iudei malefici consilium expectaret. Ille igitur diabolum advocavit: et advocatus concitus venit: theophilus ergo jussu demonis christum et matrem ejus abnegavit christiane professioni abrenunciavit: et ipsius abrenunciationis et ahnegationis chirographum suo proprio sanguine scripsit: et scriptum anullo sigillavit: et sigillatum demoni tradidit: et sic ejus servitio se addixit. In crastinum igitur procuratione demonis theophilus in gratiam episcopi recipitur et in sui dignitatem officii restituitur. Tandem ad se reversus de eo quod fecerat valde ingemuit: et ad virginem gloriosam ut sibi in adjutorium fieret tota mentis devotione confugit. Quadam igitur vice beata maria in visione illi apparens de impietate ipsum redarguit et diabolo abrenunciare precepit ac christum dei filium et omne christianitatis propositum confiteri fecit: et sic ipsum in sui et filii gratiam recuperavit et ad indicium indulte venie iterum sibi apparens chirographum quod diabolo dederat sibi reddidit: et super pectus posuit ut jam non se diaboli servum timeret: sed per virginem se liberum factum gauderet quo theophilus recepto vehementer exultans coram episcopo omnique populo quod sibi acciderat retulit et cunctis admirantibus et virginem gloriosam laudantibus ipse post triduum in pace quievit.

Appendix.

Mar. 174.

Af anselmo erchibyskupi.

I daugvm virðligis herra gregorii septimi. er fyr het billdibrandus enn hann yrði pavaligs settis stjórnari Skinv ii ágætir menn i guðs kristni fyrir norðan fiall. Þat er at skilia Anselmus cantuariensis erchibyskup. ok hugo aboti cluniacensis. ok með því at þessir guðs vinir voru samtíða vppi hiartaligir cunipanar sin amiðil. samtengdir himneskri ast fagrliga kveyktir með elskv haleitrar himinirikis drottningar ok a sömv stundu fram kallaðir af þessari veröldu sem birtiz vndir einni syn. skulo ver skrifa nöckut skamt af þeirra life þat er einkannliga til heyrir guðs móðir lofi. sva at ver hafim lesit. skal guðs vin Anselmus sva hallda fremra sæti i fram þurðinv. sem hann helldr i vigslu pallinv. Anselmus var fæddr i borg fanstraðr fyrir svnnan fiall i lyngbarði þegar settr til bækr a vnga alldri. heilagar ritningar i skola at nemia. var hann flíot tækr i goðum latum. sva at fyr enn hann veri fimtan vetra. giæddiz hann girnogluga bokligum listvm. elskandi sæla guðs móðir mariam af öllu hiarta. sem sipar birtiz i hans lifi með sætvm fram mangum ok orða fram þurði Nv sem hann er vel til mannz kominn. fysiszt hann norðr yfir fiall til franziam. ok þat sama gerir hann. þviat guð drottinn ok hans blezað móðir hefði skipat i haleitri forsio sealfrar spekinnar at sagðr gim steinn skal norður meir geisla vm smíði kristninnar. liðu sva hepan i fra iii aar. at Anselmus var stundvm i franzia. stundum i norðmandia. ok borgvøðia. I nefndan tima er hann vel tekinn af virðulegvm herra tholetano erchibyskupi. hann var þa vigðr sub diakn verandi a erchi hyskups garði. þionande honom optliga i guðligu embætti. Nv ber sva til einn hatíðar dagr. sem sealfr erkibyskup syngur messo i höfud kirkiv stáparins at fyr sagðr Anselmus þionar honum með öðrum klerkum. Oc er sva liðr embættinu sem

guðspjall skal lesaz gengr nefndr sub diaconus fyrir lez dakninum vpp a kor sem siðr er til. reykelssi halldande. ok törtvm fyrir berande. ok sem þeir ero vpp komnir. sva at guðspjall er hatiðliga lesit. gripz sub diakninn vpp i andligri syn. Seande fram yfir korinn yfir durvm kirkivonnar hvar fiandinn sitr a þrepi einu. hann er þa böluaðr i apa mynd. hafande blek horn stor liga mikit vpp hia eyranu. Penna digran hefir hann i klonni hægri. ok skrifar i fasta fori. Þetta kviquindi er miok hrædilict asyndar. Enn huat hann skrifar birtiz Anselmo þegar i stað. Tvær veslugar konur rett sitiande. þar vndir niðri. tala sin a meðal æ sem tíðaz af sinni bansettri vsnilli. Nu fyrir heilags anda birting. skilr anselmus sagða syn ok vndir stendr inn virdiliga at i apa myndinni. leyniz forn asakari brædra vorra sa er fyrir kvennanna margmælgi endr bæta forna cirographum manuligrar fyrir dæmingar. Nv enn i annan tima seer hann klerkrinn at bokfell fiandans er al skrifat vtan ok innan. ok i hvert horn sva at engis kyns ma meira aligia. Enn konurunnar hallda framm hinu sama vm margmælgina. ok verðr skelmirrinn illskeptr vid er hann ma eigi skra setia þeirra ræður vt til enda. ok tekr þat rað at hann bitr i annan bokfellis endann. enn togar annan með klonvm sperriz vid fast i sætinu. ok reynir aflit a bok fellinu. Nv sem hann stendr i þess hattar vm fangi. sva miok vvaran sva kleyciliga. sem hann er aðr kominn stavckva tenn hans af bokfellinu sva hart at havssinn brast skellr vppi amurnvm. hrytr síþan framm af þrepinum hrapandi niðr alla leið. með sva miklum brest. ok ogurligvm gny at Anselmo þotti því likt sem avll kirkian mundi niðr hrapa. I þessari syn glez hann geysi miok. þvíat hann fagnar hiartaliga af slys förum fiandans. Oc með því at i sagðan punkt. hefir han eigi sealfs sins völd. stillir hann minnr gleþina. enn veralldligvm mönnum mundi synaz sem bez standa. þvíat hann slær saman sinvm lofvm. hatt ok hveitt með storum hlatri þionustuna fyrir latandi. framm eptir kirkivuni hart rennandi. þvíat þess heiðir gleþi hugskotzins.

at fagna tempranar laust i sman ovinarins Oc fyrir þa sök at engi nær verandis maðr vett vndir stödv þessa mals. vndra allir geysi miok klerksins með ferði er hann bleyp æpandi vm kirkivnv sem einn leikari. þa er hann skyldi gupi þiona með hæstu sæmð ok siðsemð. við heilakt altari. Aullvm lyð nær verandis. asva miklvm degi. Eptir þetta liðit. er synin brott tekin. hverfr Anselmus til sialfs sins. ok þickiz osvinnr vorþinn hugsandi með ser hvat hann hefir gert hvar eþr a hverium tima. ok hversu mikils hattar mönnum nalægvm. hvar af hann fyldiz mikillar hrygðar hafandi sik i þionostv gerþinni cinkannu sæmiliga allt til enda. með matuligri hofsemð likamans. enn agiætri viðrkomning hiartans Enn er þionustv gerþ var vti. gengr herra byskup til hallar sinnar. með öðrum mikils hattar personvm. er nu firsagðr Anselmus hvatliga settr vndir rangan hugar dom allra sinna kumpana. vheilsaðr ok fyrir litinn með svivirþing ok hrigzli. þa er aðrir mennu kallaz inn til borz. ok bliðrar samkvnnðv með [samkvndv] erki byskupi. hvat veroldin gerir orettuisliga. beint eptir sinvm vana. þorandi þann at svipta stundligvm vel gerningvm. sem fyrir litlu var avðgaðr af sialfvm guði med andligvm birtingvm. Varrar fru klerkr sem hann er af avllvm riaðr ok rekinn. flyr til sins hugara. ok göfugligs full trua. inn i mario kirkia gangandi með svk ok andverpandi til bænar fallande. Ok eptir þat gert. liðr yfir hann lettr höfgi. fyrir hvern hann öðlaz mikin fagnat. þviat drottning himins ok jarðar mæz ok guðs mopir virðulig maria birtiz honum einkannliga blið ok fagnaðar sæl. hvgandi sinn þionostu mann bæði með elsku andlitzins ok hvnangligum seim orða fram burþarins. gerande hann styrkan. ok fyrir allar greinir örvgan. Legiandi þat sama letr nðr hia honum til annarar hendar sem fiandinn hafði skrifat til a sakanar efnis við konurnar. liþandi siþan fra hans avgliti vpp i lopt. ok heim til himinriks hallar. Eptir greinda syn vaknar Anselmus allr styrkr ok fullr af fagnaði. gerande o mæligar þackir almatkum guði.

ok hans mætvztv mofur. erchi byskupi kunnigt gerande
 hversv mikiliga guð drottinn hefir geraz latit hait ok
 skipan þessara syna hvat erchibyskup heyrande lofar san-
 nan guð. með goðum vilia hversu maria hin mildazta
 drotning er bvin til hialpar syndugra manna. Heyrir
 hannr eigi siðr hvern skylning sv böluada skræða hefir
 at hallda sem andskotinn skrifaði sinni bann settri klo
 vpp a kvennanna skaða. Ok því sa næst ero þær baðar
 fyrir erchibyskupinn inn kallaþar. Er at þeim borit i
 fyrstv bref laust. sva sem til profs at þær hafi illa geymt
 tvngu sinnar innan kirkiv þann tima sem fram for guðs
 þionosta. Enn þær þræta sakir skamm fylli. eigi þorande
 moti at ganga. mðan þær mega nockurn veg vndan fara.
 Enn siþan letrið er fram borit. ok greiniliga vpp lesit.
 iata þær sektinna ok kriupa vndir skriptina. gefande lof
 guði fyrir miskunn sina. takande sva fyrir gefning ok
 hialp samliga lavsn sinna misverka. Eptir þessa luti fagrliga
 fyllda. tekr erchibyskup hann aptr vndir alla fyrri vel-
 gerninga gefande honum þar með einkannligri vinattv
 enn nöckura tima aðr þvíat honum virþiz hann vera
 merkiligr maðr ok dyrðar samligir i guðs augliti ok
 milldvztv marie drottningar. sem profaz i þessu esne.
 Nöckurn tima siþar sækir Anselmus heim þat klavstr er
 bætvu heitir i norðmande. af nyiv gangande þar i skola
 vndir læring landfranti meistara. er skömmv hafði snviz
 fra verölld fremstr meistari i allan italia. því næstr gengr
 Anselmus sama veg verpande verölldinni gerandiz munkr
 vndir herra domi hersvini abbota. er sunderat hafði nyia
 klavstr bæti. ok eptir tima fram ras sem prior laufrantus
 er vt gripinn af bæti. með at göngv vilhialmss bastarðz.
 vigðr kaðanensis aboti. Enn siþan cantuariensis erchibyskup
 i englandi. tekr Anselmus prioratum beti. Enn vigðiz eptir
 dag virðuligis lanfranti. næstr erchibyskup canariensis. með
 guðs lofi. þolandi margar möþegar fyrir kristninar frelsi.
 vt Jegð ok vnaðr i sinvm byskups domi. af þeirri
 greind ok gnþræðslv leysi. er vilhialmr vngi. konungr.
 son vilhialms bastarðar þeysti vpp a kirkivna. i englandi.

hvert ofsoknar sverð reið arvm síðar yfir krunv thomas erchibyskups. sem enn mun síðar getin verða. Enn hver mun greina mega. þa sémð ok nytsemi. er Anselmus erchibyskup vill framm bafa með cristni prediandi. kirkivnar rettindvm halldandi. bækr dictandi. ok avnnur byskuplig verk fraliga gerandi. svlla elskv halldandi fra æsku til elli. við vata fru sanctam mariam sem-iandi hennar sætar bænr af livnangligvm hiartans mergivm. með saabeyrðv formi klerkligrar kvnuvst. sem alldregi gleymiz i heilagri kristni. meðan hun stríðir ber aa iarð riki. i þeim vtlegðar tima er Anselmus erchibyskup. þolir a dögv Vilhialms vnga konungs. tekr hann mikla hvggan. ok hiartaliga vinattv af fyr nefnðvm hvgone klvniacensis abota. hvers minning er þessv næst. gerandi með skömmv mali vndir miskvnn almattigs guðs ok hans sætuztv moður orlofi.

Diter Bernhard.

Es war aber einmal ein vornehmer, frommer herr mit namen Diter Bernhard, so fromm, das er seine kleidung in die sonnenstäubchen hängen konnte, ohne zu fürchten, dass sie auf die erde fielen. Er ging jeden sonntag in die kirche und erblickte dort einst den Teufel hinter dem altare sitzen, wie er die namen derjenigen auf eine kuhhaut schrieb, welche in der kirche schliefen. Der Teufel hatte aber die haut ganz und gar vollgeschrieben und fing sie daher an mit den zähnen auszudehnen, damit er noch mehr aufschreiben könnte. Sie entschlüpfte ihm aber auf einmal und er schlug mit dem kopfe so an die wand hinter sich, dass ihm ein zahn ausfiel. Hierbei konnte sich Diter Bernhard des lachens nicht enthalten. Weil er aber in der kirche gelacht hat, so rechnete ihm dies der liebe Gott als eine grosse sünde an. Als Diter Bernhard nach hause gekommen war, wollte er seine kleidung wieder in die sonnenstäubchen hängen aber diese hielten sie nicht mehr und sie fiel dort zur erde. Darüber erzürnte er sich und wollte dem lieben Gotte auch etwas zum possen thun. Und er nahm brosamten und warf sie in seine stiefeln und schritt einher, indem er so Gottes gabe mit füssen trat. Deswegen entführte ihn bald ein wagen in die luft, und er fährt dort seiner bosheit wegen noch bis zum heutigen tage umher.

Lapsus et conuersio Theophili vicedomini.

Argumentum in Theophilum.

Theophilus adolescens singularis indolis et ingenii: In Sicilia auo suo Episcopo commendatur. qui illum archidyaconum (qui oculus episcopi in canonibus: hic vicedominus vocatur) creat. Auo defuncto. plebs illi episcopatum offert. ille coram metropolitano abdicat. Alter electus. qui eum ab archidyaconatus officio deposuit. Ille se videns spretum et abiectum: Hebreum pro officio priori consequendo consulit. ille dyabolum euocat: et seipsum ei deuouit. et officio restituitur. Tandem penitentia ductus auxilium gloriose virginis Mariae implorauit. Cuius tandem intercessionibus datum dyabolo Cyrographum recuperauit. Seipsumque totum Sanctioniae vitae deuouit.

Incipit hystoria.

Postquam lux fidei crescens per climata mundi:

Siciliam tenebris errorum soluit ab atris.

Vir satis illustris nutritur partibus illis:

Nobilitate potens: meriti splendore refulgens:

5 Hicce Theophilus fuerat de nomine dictus.

Puri sacrata tinctus baptismatis unda.

Quem deuota patrum diuinis cura suorum

Obsequiis igitur primis signavit ab annis.

Atque sui dulcem pie sollicitando nepotem:

10 Cuidam pontifici credidit nimium sapienti.

Quo nutriret eum studio florente docendum.

Ipsius ingenium: mentisque rigaret agellum.

De Sophiae riuus septeno fonte manantis.

Dumque pio satis exhausti puero foret ipsi.

15 Digno confestim prouectus honore gradatim

Perueniebat ad officium sibimet satis aptum.

- Quod lingua vulgi scimus dictum vicedomni.
 Hac igitur tanti pompa splendoris adepta:
 Pontifici se subiectum cleroque modestum.
- 20 Prebuit. atque pium populo. cunctisque benignum.
 Commissoque gregi studio preerat vigilant.
 Maxime sed christi minimis miserisque pupillis:
 Ac castis viduis: necnon cunctis peregrinis:
 Vestes et victum dextra tribuit bene larga.
- 25 Hospiciumque vagis nunquam claudebat egenis.
 Hinc igitur consors omnis deuotio plebis:
 Affectu tenero cordis pendebat in illo.
 Ipsum seu * dulcem venerantur amando parentem.
- Interea vir summorum presul meritorum:
- 30 Coelitus acceptum direxit ad aethera flatum.
 Quo nam defuncto: gremio terraeque locato:
 Consensu plebs clamabat concorditer omnis:
 Respondens cleri votis eadem cupientis:
 Hunc fore precipuis aptum meritis vicedomnum.
- 35 Vt culmen sedis captaret pontificalis.
 Summi pontificis curamque teneret ouilis.
 Hoc quoque persuadere suo metropolitano:
 Pontifici scriptis festinabant cito missis.
 Cuius iudicio statui pastor sapienti.
- 40 Debuit æcclesiae tali condignus honore.
 Qui bonitate viri comperta namque benigni:
 Se completurum promisit uelle precantum.
 Et uenisse uirum iussit maturius ipsum.
 Affectu populi tanto quem sensit amari.
- 45 Ille sed execrans talem constanter honorem.
 Presulis imperio parere negat ueniendo.
 Donec inuitus trahitur. turbis glomeratur.
 Et cum pontificis presentaretur ocellis:
 Stratus adusque solum: voces spargebat in altum.
- 50 Infectum viciis sese dicens fore multis.
 Non aptum sancto christi populo dominari.

* scr. ceu. Haupt.

- His igitur querulis iterata voce profusis:
 Antistes summus cessit postremo coactus
 Huncque deus talis qui fastidiuit honoris:
 55 Iniunctae vacuum curae concessit abire.
 Constituens alium. rectoris nomine dignum.
 Qui nam paucorum post interualla dierum:
 Quorundam blandis clam seductus suadelis.
 Subiectis alium cito preposuit vicedomnum.
 60 Atque Theophilum summis meritis venerandum
 Mouit ab officio: multos quo fungitur annos.
 Istec * sed fragilis tolerans pacienter honoris
 Damnum tristitiam pellit de pectore cunctam.
 Gaudebatque satis sese iam posse vacare
 65 Tanto liberius studio christi famulatus:
 Quanto curarum securus erat variarum.
 Cuius † mox mentem detestatur patientem:
 Totius humani generis seuissimus hostis.
 Et qua primates decepit fraude parentes:
 70 Hac huiusce viri pulsat penetralia iusti.
 Adducens eius fragili sepissime menti
 Blanda potestatis delectamenta prioris.
 Despectusque grauem facti nuperrime sortem.
 Nec laqueos harum retraxerat insidiarum:
 75 Donec captiuum christi duxit sibi seruum.
 Nec mora vir fortis: vita meritisque celebris:
 Mentis virtutem demens abiecerat omnem.
 Nec tentamentis studuit restare nephandis.
 Sed uictus cessit. mentisque dolore tabescit.
 80 Quique prius plēbi spreuit princeps dominari:
 Affectat iuris pompas nunc inferioris.
 Tandem seductus coecato corde misellus.
 Quendam peruersum peciit festinus hebreum:
 Qui magica plures decepit fraude fideles.

* scr. Istic. H.

† uius, primae litterae a rubricatore pingendae relicto spatio.
 scr. Cuius aut Huius. Haupt.

- 85 Prolambensque suas prostrato corpore plantas:
 Ipsius auxilium flagitat lacrimando nephandum.
 Qui super errantis lapsus gaudento malignus:
 Nocte procul dubio iussit uenisse futura.
 Promittens promptam despectus esse medelam:
- 90 Si parendo suis uellet tantum suadelis.
 Sub ditione sui post hec habitare magistri.
 His hic infelix monitis captus male blandis:
 Demonis obsequio seui gestit religari.
 Quo sic umbratilis munus meruisset honoris.
- 95 Quem nec signatum signo sanctae crucis almo.
 Sed mage demonicis confidentem suadelis:
 Ocius ille magus secum duxit maledictus
 Trans urbem: sub nocturnis secreto tenebris.
 Intulit inque locum multo fantasmate plenum.
- 100 In quo tartarei steterant in veste coloni
 Alba. candelas plures manibus retinentes.
 Inter quos medius princeps residebat iniquus.
 Qui rex est mortis proles quoque perditionis.
 Suadens dammandis astuta fraude ministris:
- 105 Impigre cunctis pretendere calliditatis.
 Assuetae: laqueos omnes captare paratos.
 At magus errantem damnumque sui cupientem:
 Mox ad concilium perducebat scelerosum:
 Prostratusque sui plantis extemplo magistri.
- 110 Monstrauit verbo causam qua venerat illó.
 Cui demon seuus contra sic denique fatus.
 Dic ait auxilii possim quid ferre fideli.
 Ablutoque viro christi baptismatis unda.
 Si meus esse cupit: scriptis christumque negabit.
- 115 Illiusque puellarem pariter genitricem.
 Per cuius partum pacior nimium graue damnum:
 Illum continuo virtute mea releuabo.
 Atque decus talis prestabo patenter honoris:
 Presul ut ipse suis non contradicere iussis.
- 120 Apponat. cernens omnes illi famulantes:
 Qui nunc despectum spernunt: venerarier ipsum.

- His nam blandiciis anguinae calliditatis
 Iste miser verbo non contradixerat ullo.
 Sed fieri gestit que peruersus draco suasit.
 125 Proditor atque totum dederat se perditioni.
 Sponte dedit proprii cartam scribens detrimenti:
 In qua spirituum testatur velle nigrorum
 Esse sub aeternis sociis per saecula poenis.
 Hoc ubi perfecit: passim fantasma recessit.
 130 Ipseque cum prauo gaudento redibat amico.
 Facta namque die: presul precepit adesse
 Cleri primates. plebis pariterque priores.
 Atque Theophilum cunctis astantibus illis
 Adductum: verbis nimium blanditur amicis.
 135 Ipsius subdens hilari vultu ditioni.
 Defleuitque piis sese peccasse lamentis:
 Abiecisse virum presumebat quia sanctum.
 Ast hic: e subitis tanti laetatus honoris
 Donis: plus aequo tollit se mente superba.
 140 Iactanter subiectorum cuneos populorum
 Ipsius obsequiis cogens succumbere duris.
 Et spreto penitus patriae coelestis honore:
 Terrestris tantum pompae versatur amore.
 Cumque diu vacuis inhiaret namque lucellis:
 145 Atque monente mago: numquam cessauit iniquo
 Seuo multiplices satanae persolvere grates.
 Ex cuius largis credidit solummodo donis
 Accessisse quidem tantam sibi prosperitatem.
 Tandem coelestis pietas immensa parentis:
 150 Qui numquam cupit interitum mortemque reorum:
 Sed mage conuersis laetam concedere vitam:
 Condoluit facti meritum perisse benigni.
 Quo quondam stabili fulsit celeberrimus orbi.
 Istec sollicitans omnes clementer egentes.
 155 Moreque diuino: pietas eadem veneranda
 Concutit errantem digna formidine mentem.
 Nec mora compunctus summo merore misellus.
 Preponit pauitans oculis sepiissime cordis:

- Quanta negando deum meruit tormenta per aeuum.
 160 Et quibus in poenis iungi debebat auerni.
 Hec quoque tractando secum moerore supremo:
 Talia continuis fertur dixisse lamentis.
 Heu mihimet misero: cunctis probris viciato.
 Ve mihi dammando: proprii pro crimine voti.
 165 Qui patris summi prolem per scripta negaui.
 Diuinaeque simul dulcem prolis genitricem.
 Eheu quam seuis tradar per saecula poenis.
 Et quam continuis claudar sine fine tenebris.
 Qui miser elegi subdi sathanæ ditioni.
 170 Atque tenebricolis herebi sub limine iungi.
 Mundanae pompae vano seductus amore.
 Quid dicturus ero nimium peccator in illo
 Tempore iudicii sancti spiritus metuendi.
 Quando factorum mercedem quisque suorum
 175 Accipiet. dignam satis aequa lance libratam.
 Pro diuersorium * qualitate quidem meritum.
 Vel quis forte mei tunc apponet misereri.
 Cum vix pro meritis iustus salvatur opimis.
 Nam christi genitrix. coelique potens dominatrix.
 180 Flaminis atque sacri templum sine sorde coruscum.
 Haec eadem virgo partus post gaudia casta.
 Quae retro conuersis fuerat mitissima cunctis.
 Atque sui dulcem numquam tardat pietatem.
 Sola mihi veniae potis est medicamina ferre.
 185 Si pro me proprium dignatur poscere natum.
 Sed si pollutis illam rogitare labellis
 Coepero. bachanti (sic.) nuper quam corde negaui:
 Me vereor flammis coelo consumier actis.
 Ferre meum facinus quia non patitur graue mundus.
 190 Attamen instantis causa cogente doloris:
 Eiusdem celerem supplex quero pietatem.
 Quo clemens animam precibus saluet perituram.
 Hec secum querulis nimium dicebat amaris.

* sic. scr. diuersorum. H.

- Et secli curis citius de corde repulsis.
- 195 Impiger ad templum properat: sub honore dicatum
Virginis intactae. matrisque dei venerandae.
Octies et spacium transegit quinque dierum.
Illic contrito deflens sua corde piacla.
Denegat atque sibi: lacrimis satiatus amaris:
- 200 Omnia cultorum delectamenta ciborum.
Scilicet et requiem somni sepissime dulcem.
Peruigil in sacris summo conamine votis.
Tali percerte corpus frangendo labore.
Purgauit lacrimis animae maculas viciatae.
- 205 His bene perfectis: nimium cum lassus in horis
Nocturnis molli declinat membra quieti.
Astitit in somnis illi castissima regis
Aeterni genitrix. eadem mundi dominatrix.
Scilicet auxilium spes solamenque paratum.
- 210 Eius presidium deuota mente precantum.
Talibus et verbis terrebat corda pauentis.
O vir cur nostri vigilas ad limina templi?
Vel cur posse mei celerem temet pietatem
Presumis sperare? meum qui denique natum:
- 215 Me matremque sui peruerso corde negasti.
Dic rogo quis oculis possim mis* cernere prolis
Diuinæ vultum: coelesti luce coruscum:
Quove modo solio presens astare tremendo
Eius presumo? tibimet veniam rogitando.
- 220 Ast omnes culpas in me fortasse patratas:
Affectu mentis tibi mox indulgeo gratis.
Omne genus nimium quia diligo chisticolarum.
Illos precipue tenero sed mentis amore
Diligo. consolor: propriis amplector et vlnis.
- 225 Quos exorantes: crebris hymnisque vacantes:
Inuigilare meo cerno sepissime templo.
Materni sed vis fortis me cogit amoris:

* *mis* antiquissimam genitivi formam saepe usurpat Hrosvitha. *mis prolis* = *prolis mei* = *prolis meae*. Hpt.

- Hinc magis erga te nimio feruere zelo.
 Quod presumpsisti tradendus perditioni:
 230 Blasphemando mei sanctum contemnere natum.
 Qui deus aeternus. de patre deo generatus
 Retro principii primordia cana sereni.
 Ex me dignatus sumpsit sub tempore corpus.
 Quod dedit humanae morti nationis amore.
- 235 Talia dicenti castae christi genitrici:
 Vir merens animo. contra sic fatur amaro.
 O mea domna scio nimiumque tabesco sciendo.
 Plus iusto quia deliqui: spe captus inani.
 Commisi cunctis facinus maius quoque poenis.
- 240 Despiciendo deum de te sine sorde profusum.
 Hinc non sum dignus veniae conquirere munus.
 Sed tamen exemplum nobis tribuere salutis
 Sperandae: multiuario qui crimine lapsi:
 Post lapsum scelerum veniam meruere suorum.
- 245 Nonne Niniuitae mitem christi pietatem:
 Sese condignis cruciando namque lamentis:
 Inuenere trium post intervalla dierum.
 Nonne David propheta dei: princeps quoque regni:
 Iudaici plebem domini qui rexit herilem:
- 250 Illicito nuptae subito preuentus amore:
 Non timet: insidiis circumueniendo dolosis:
 Insontem vita fraudare virum sine causa.
 Complexus charae licito quo posset habere.
 Sed postquam vatis perterritus aduenientis
- 255 Ad monitum: culpas didicit deflere gemellas.
 Deleuit lacrimis tacite maculas cito cordis.
 Suscepit rursum prophetae quoque donum.
 Quid referam petrum: christo testante beatum?
 Qui post quamuis soluendi: pariterque ligandi:
- 260 Necnon stelligeræ clauis acceperat aulae.
 Pro fidei rectae satis expressa ratione.
 Detestando deum sese cognoscere christum
 Rennuit. ancillae vocem metuendo nephandae.
 Nec semel: aut binis vicibus. sed denique ternis.

- 265 Ceu nunquam visum charum negat atque magistrum.
Sed quia condigne lapsum defleuit ab ore.
Peccatum: veniae meruit medicamen opimae.
Scilicet atque gregi iussus preesse fideli.
Princeps æcclesiae pastor fit iure sacratae.
- 270 Talibus ac tantis aliis multisque figuris
Admonitus. similem me sperabam pietatem
A christo citius per te conquirere posse.
Cui vultu blando dicebat sancta Maria.
Tristrem mellifluæ refouens dulcedine linguae.
- 275 Si te commissum turbat facinusque nephandum.
Condecet ut cordis consensu confitearis:
Hoc quod mendaci demens sermone negasti.
Ipsam quem peperit patris natum fore summi.
- 280 Qui iudex orbem veniet renouare per ignem.
Et post hec tandem pro te presumo rogare.
Ille quidem rursus lacrimans infit vicedomnus
O dilecta dei genitrix sanctissima christi:
Quae mihi refoues cunctos pietate fideles:
Quo pacto? quo iure quidem contingere tandem
- 285 Altithroni nomen sanctum: venerabile: magnum:
Infoelix ego pollutis presumo labellis.
Qui christum: baptisma: crucem christi:* quoque
matrem
Te castam: scriptis blasphemaui male pictis.
Cunctaque coelestis pia sacramenta salutis.
- 290 His miserans querulis inuentrix virginitatis.
Aiebat blandis iterum clemencius orsis.
Quamuis sis grauibus uiciis nimium maculatus:
Attamen ut monui dominum non sperne fateri.
Et quia factus homo nostri solummodo causa.
- 295 Vt spem conuersis veniae preberet habendae.
Tunc iste demum monitis parendo iubentis.
Cum lacrimis tales spargebat ad aethera voces.
Hunc simplex veneror. laudo. complector. adoro.

*: sic. male. Ht.

- Ex patre coelesti christum sine tempore natum.
 300 Temporibus nostris missum de sede parentis.
 Ut de te casta: necnon de flamine sancto:
 Indueret fragilis nostrae velamina carnis.
 Huncque deum verum. necnon hominem fore plenum.
 Non dubito. nostri causa qui pertulit ergo
 305 Obprobiis tangi. colaphis. alapis quoque cedi.
 Sacraque pulsari crebris sua terga flagellis.
 Atque sputis rutili speciem vultus maculari.
 Cumque coronatus spinis: et felle potatus.
 Que sacra predixit scriptura: per omne repleuit.
 310 Postremo sacris expassis in cruce palmis:
 Ceu pastor verus bonitatis honore decorus:
 Pro nobis animam moriens ponebat amandam.
 Atque sepulchralem dignans suscepit honorem.
 Hinc inferna petens: herebi quoque claustra resoluens.
 315 Mortem destruxit. mortis patremque ligauit.
 Tartareoque suos traxit de carcere iustos.
 Ac sic non parua victor comitante caterua
 Ad superos rediit. proprium corpusque resumit.
 Quod fuit in busto clausum sub marmore magno.
 320 Tercia quem viuum vidit lux omne per aeuum.
 Discipulique sui crebro videre beati.
 Ipsum nunc conuescentem: nunc ergo loquentem
 Illis de regno dulci sermone futuro.
 Post hec attonitis oculis cernentibus ipsis:
 325 Ipsam quam sumpsit carnem super astra librauit.
 In qua iudicium veniet celebrare futurum.
 Proque suis meritis reddet bona vel mala cunctis.
 Hec ita credentem: cordisque fide retinentem:
 Atque tui deposcentem solitam pietatem:
 330 Commendo me virgo tuo sanctissima nato.
 Impetraque tuo veniam famulo sceleroso.
 Hec vbi continuis defleuit verba querelis.
 Sancta dei genitrix eademque potens dominatrix
 Coelorum: verbis respondens inquit amicis.
 335 Propter mysterium sacri baptismatis almm:

- Et propter dulcem charae mis prolis amorem:
 Cuius te precio sacri scio sanguinis amplo
 Emptum: pro mundo qui fusus erat perituro:
 Procedens sacris aduoluo sedula plantis.
 340 Eius quem genui cunctorum iudicis aequi.
 Nec parcam preculis studio certante profusis:
 Donec ipsius mitem cogo pietatem:
 Vt tibi parcendo dimittat tanta piacula.
 His dictis subito discessit virgo sacrata.
 345 Quod suscepisti redentis more popelli
 Linquens promissi misero solamina sani.
 Certe post triduum rursus veniebat ad illum
 In visu. veniae munus reserans reparatae.
 Et vultu lato deprompsit talia verba.
 350 En tis* vir domini tristis compunctio cordis:
 Est accepta deo patrique proliquo perenni.
 Atque tuae lacrimae scelerum veniam meruere.
 Sed nec tartareis poenis vnquam capieris:
 Si post hec perstare cupis sine fraude fidelis.
 355 Ipse quidem contra mox dicebat prece blanda.
 Certe seruabo sacrae fidei documenta.
 Nec post hec vltra male transgrediar negligendo.
 Quicquam de vestris mea domina piissima iussis.
 Te quia post dominum solam conferre medelam
 360 Spero. quo poenis pabulum: non tartara mauis.
 Sed non est mirum per te me iam fore saluum:
 Per quam de veteris lætali crimine matris:
 Omnem: dante deo: mundum patet esse solutum.
 Et quis te poscens spe non dubiaque requirens
 365 Desertus fuerat vel confusus remeabat:
 Hinc ego: criminibus sat supremis viciatus.
 Suppliciter fontem deuota mente perennem
 Alma dei genitrix exoro tuae pietatis.
 Vt facias cartae littras extemplo nephandae:
 370 Quis me subiunxi vastatoris ditioni:

Il. 345 et 369. Sic omnia. *Haupt.* — * *tis* = *tui*.

- Eius de manibus miserum me sumere rursum.
 Hinc animam formido meam quia forte misellam
 Tempore iudicii multo discrimine laedi:
 Si nunc predoni non est abstracta feroci.
- 375 His dictis. oculis iterum vigilabat apertis.
 Et se prosternens precibus. crebro quoque deflexus
 Ieiunando trium cursus agit ergo dierum.
 Post hec e somno consurrexit mane summo.
 Inuenit positam supra sua pectora cartam.
- 380 Qua visa membris mox contremuit resolutis.
 Et grates christo cordis reddebat ab ymo.
 Atque puellari pariter christi genitrici.
 Post hec namque die sacra foeliciter orta:
 Quae trahit a domino nomen venerabile summo:
- 385 Intrat in æcclesiam: populis ex more repletam.
 In qua tunc inter sacrae solennia missae:
 Astantes euangelicis presul docet orsis.
 Et coram cunctis sacram prostratus ad aram.
 Eiusdem quoque pontificis dans oscula plantis.
- 390 Voce palam clara narrauit ab ordine cuncta.
 Que vel mortiferis egit victus suadelis.
 Vel que perpetua meruit poscente puella.
 Hec vbi composita plene retulit ratione:
 Antistes facti tactus terrore stupendi:
- 395 Intonat his verbis mirantis voce profusus.
 Cuncti gaudentes huc iam properate fideles.
 Et pia facta dei laudantes mente fideli.
 Credite iam dominum propria pietate benignum.
 In læto delectari nunquam scelerosi.
- 400 Sed plus conuersis vitam dare velle futuram.
 Eya dilecti fratres intendite cuncti.
 Quam pie precantes dominus tollerat (*sic.*) bonus
 omnes;
- Quos scit conuerti: post tristia facta piaci
 Quis non miretur? quis non suplex (*sic.*) veneretur?
- 405 Laudandam multam dulcis christi pietatem.
 Illum querentes semper qua subleuat omnes.

- Qui iam criminibus miserans parcebat et huius.
 Ipsius illustris precibus. sanctaeque parentis.
 Per quam naturae perit * maledictio nostrae.
- 410 Et per quam mundo venit benedictio cuncto.
 Hinc memor esto dei genitrix sanctissima nostri.
 Qui te mente: fide: voto: laudamus et ore.
 Quo pius ipse gregem pastor seruare fidelem.
 Dignetur. veteris depulsa fraude draconis.
- 415 At nos exiles nulla virtute potentes:
 Te semper regis mater non tacta perennis:
 Ac de te genitum regem dominumque polorum:
 Efferimus crebris conclamantes simul odis.
 Peccato noster moriens periit quia frater.
- 420 Sed postquam periit per te sacra virgo reuixit.
 His dictis cartam comburebat maledictam.
 Et mox misterium missae peragit studiose.
 Hoc vbi compleuit miro splendore refulsit:
 Instar surgentis phoebi: facies vicedomni.
- 425 Quo mentis splendor lucens animae quoque candor
 Eius per faciem monstraretur rutilantem.
 Hinc astans populus nimia formidine tactus:
 Altithrono grates cepit (*sic.*) resonare tonantes.
 Cui placuit monstrare viri meritum venerandi.
- 430 Ipse quidem sacrum repetens extemplo locellum:
 In quo coelestis donum meruit pietatis:
 Frangi vi aduersa fragilis valitudine carnis.
 Per spaciumque trium morbo crescente dierum:
 Exemptus corruptibilis de carcere carnis.
- 435 Spiritus. aetheream plaudens ascendit ad aulam.
 Auxilio sanctae fultus dominaeque Mariae.
 Scilicet exstinctum corpus nisu populorum:
 Ipso rite loco tumultatur honore supremo.
 In quo nactus erat veniam: quam flendo rogabat.
- 440 Talis erat desperati necnon scelerosi
 Finis. qui proprium didicit deflere reatum.

* *scr.* periit. *Hl.*

- Et se condignis studuit punire lamentis.
 Hinc laus et virtus christo per secula cuncta:
 Humani veterem generis qui straverat hostem.
 445 Plasma suae dextrae rapiens serpentis ab ore.
 Ipsius et dulci constet lux alma parenti.
 Quae pie solamen misero iam contulit. amen.
 Vnicus altithroni genitus retro tempora mundi.
 Qui miserans hominis: descendit ab arce parentis.
 450 Et carnis veram sumpsit de virgine formam.
 Virginis vt gustum primae sedaret amarum
 Consecret appositae nobis pia fercula mensae.
 Has faciendo dapes gustantibus esse salubres.
 Quod sumus. et quod gustamus. vel quicquid agamus.
 455 Dextera factoris benedicat cuncta regentis.
-

[Ultimos octo versiculos cum antecedente carmine ab editore (Conrado Celte) aut fortasse in codice, quem ille secutus est, male coniunctos fuisse non potest dubitari. *M. Haupt.*]

After-word.

From E. F. Sommer's Dissertation "De Theophili cum Diabolo foedere" I have gathered the following information. First, that the Greek legend has been printed by Jubinal II. 332—357, from both the M.S., or rather that the text of each has been printed separately, because they were too discordant to admit of being fused into one. The Paris M.S., of much younger date than that at Vienna, wants the passage at the end in which Eutychianus (whom Sommer looks on as a mere man of straw invented by the author or copyist to give the story an air of truth) comes forward in his own person as the eye-witness of what he relates.

Of Paulus "Diaconus Neapolitanæ ecclesiæ" (not to be confounded with Paulus Diaconus Warnefridi filius)

nothing is known except that he translated the Greek legend into Latin, and dedicated it "*Domino gloriosissimo et præstantissimo regi Carolo*", which last fact does not give us much help towards ascertaining the time in which he lived, since this king Charles may either be Charlemagne or some one of his successors, Charles the bald, or the fat, or the witless. Sommer thinks that it is from this version that all the others made in the West of Europe have been derived, and it seems certain that Roswitha, Marbod, Fulbertus Carnotensis, Sigibertus Gemblacensis (whose chronicle must be added to the list of Latin works which treat of the story), Vincentius Bellovacensis, and others in Latin; Gautier de Coinsi in French, and the author of the Netherlandish Theophilus, all flow from this source; Sommer rests his opinion on two arguments; one, that the name of the city, Adana, is omitted by Paul, and though given in the version of Gentianus Hervetus, is found in no other Latin or vernacular work on the subject; the other, that the kissing which takes place between Theophilus and the Fiend at their meeting is also omitted by Paul, retained by Gentianus Hervetus, and wanting in the other versions. These arguments are only good to a certain extent, I do not place much weight on the first, and as to the second its universal applicability is overthrown by the fact that the kissing is mentioned in both the Icelandic versions; the "*miuklætis kosse*" of the second comes in fact very near to the expression in the Original. On the whole then it seems clear that though the translation of Paul was very widely spread; there is not sufficient evidence to exclude that which goes under the name of Gentianus Hervetus from a share in spreading the Legend.

I hardly know whether to differ with Sommer or not on another point; he considers the passage in Rutebeuf,

"De son sanc les escrist; autre encre n'i fist metre"
as the earliest evidence of such compacts being written

with human blood; now J de Voragine also mentions this incident and though he lived after Rutebeuf, relates the legend on the authority of Fulbertus Carnotensis † 1029, in whose account I suspect the writing with blood would be found. The most important part of Sommer's Treatise is a Middle-High German Poem of the XIIIth century, the earliest on the story of Theophilus yet known in that tongue which treats the subject as a whole; this he has printed from the Berlin copy of a Heidelberg M.S.; the poem containing 322 lines adheres closely to the original, the only difference being that the Virgin appears only twice to Theophilus and both times to him when asleep, while in the other versions which adhere to the original she appears three times, twice when he is awake, and once when he is asleep.

Sommer, when treating of the Netherlandish Poem, says nothing of its being the original from which the Low German poem published by Bruns was taken, and as he states that it follows closely either Paulus Diaconus or Marbod, I suppose I must give up my hypothesis as to its being the source from which the poem in Bruns, and the Low German Miracle which I have published were derived; still on again comparing them I cannot think they are the same piece, and yet the resemblance is so great that I am sure they must have had a common origin: the truth may perhaps lie in the assumption of a Netherlandish Miracle Play as their original, which has either perished, or yet awaits discovery.

Finally Sommer ridicules with perfect justice those who suppose with Mone and Blommaert that this legend is the stock whence all others of its kind in the West of Europe sprung. The seeds of such beliefs are inherent in the mind of Man, always ready to germinate, like other seeds, under a favourable influence.

Glossary.

Decl. of Subst. with the article.

<i>Sing. Nom.</i>	auga-t	geisli-nn	túnga-n	skip-it
<i>Acc.</i>	auga-t	geisla-nn	túngu-na	skip-it
<i>Dat.</i>	auga-nu	geisla-num	túngu-nni	skipi-nu
<i>Gen.</i>	auga-ns	geisla-ns	túngu-nnar	skip-ns
<i>Plur. Nom.</i>	augu-n	geislar-nir	túngur-nar	skip-in
<i>Acc.</i>	augu-n	geisla-na	túngur-nar	skip-in
<i>Dat.</i>	augu-num	geislu-num	túngu-num	skipu-num
<i>Gen.</i>	augna-nna	geisla-nna	túngna-nna	skipa-nna
<i>Stng. Nom.</i>	sveinn-inn	viðr-inn	eign-in	bót-in
<i>Acc.</i>	svein-inn	við-inn	eign-ina	bót-ina
<i>Dat.</i>	sveini-num	viði-num	eign-inni	bót-inni
<i>Gen.</i>	sveins-ins	viðar-ins	eignar-innar	bótar-innar
<i>Plur. Nom.</i>	sveinar-nir	viðir-nir	eignir-nar	bætr-nar
<i>Acc.</i>	sveina-na	viðu-na	eignir-nar	bætr-nar
<i>Dat.</i>	sveinu-num	viðu-num	eignu-num	bótu-num
<i>Gen.</i>	sveina-nna	viða-nna	eigna-nna	bóta-nna.

Decl. of Adjectives.

<i>Definite.</i>				<i>Indefinite.</i>			
	<i>neutr.</i>	<i>masc.</i>	<i>fæm.</i>	<i>neutr.</i>	<i>masc.</i>	<i>fæm.</i>	
<i>Sing. Nom.</i>	- a	- i	- a	- t	- r, "	+ "	
<i>Acc.</i>	- a	- a	+ u	- t	- an	- a	
<i>Dat.</i>	- a		+ u	+ u	+ um	- ri	
<i>Gen.</i>	- a		+ u	- s	- s	- rar	
<i>Plur. Nom.</i>		+ u		+ "	- ir	- ar	
<i>Acc.</i>		+ u		+ "	- a	- ar	
<i>Dat.</i>		+ u			+ um		
<i>Gen.</i>		+ u			- ra.		

A.

- Abboti. s. m. *abbot*.
 Aðr. pt. *before, ere*.
 A-eggja. to egg on, *exhort*.
 A-eggjan. s. f. *egging on*.
 Æ. adv. *aye. æ ok æ. for ever and ever*.
 Æfi. s. f. *life-time*.
 Æla, -i. to *reject*.
 Æra. s. f. *honour*.
 Æpa. to *shout*.
 Æska. s. f. *youth*.
 Æskia, æski, -kti. to *ask*.
 Ætla. to *think*.
 Afia. to *get, attain*.
 Afli. s. n. *strength*.
 Agætr. adj. *famous*.
 A-hygja s. f. *care, anxiety*.
 Akafliða. adr. *zealously*.
 Akefd. s. f. *eagerness*.
 A-ligia. to *impose*.
 Allðregi, allðrei. *never*.
 Alldr. s. m. *age. um alldr, of yore*.
 Allr (all), aull (öll), allt. adj. *all*.
 All-mattigr. adj. *all-mighty*.
 Altari. s. n. *altar*.
 Alvara. s. f. *earnestness*.
 Alvöruliga. adv. *earnestly, seriously*.
 Al-þyða. s. f. *people*.
 Andaz. v. m. to *breathe one's last*.
 Andi. s. m. *soul, spirit. andar-skaðan soul-scathe*.
 Andiligr. adj. *spiritual*.
 And-lit. s. n. *countenance*.
 Andvarpa. to *sigh*. pt. andvarpandi.
 Angr. s. m. *sorrow*.
 Annar, önnur, annat. *other, second*.
 Annars-heims. adv. in the *other world*.
 Anskoti, or and-skoti. s. m. *enemy, properly one who shoots at*.
 Ansvara, or andsvara. to *answer*.
 Api. s. m. *ape*.
 Aplr. *after, back*.
 Aari for ári. s. m. *evil spirit*.
 Aar for ár. s. n. *year*.
 Arla. adv. *early*.
 Arnaðr. s. m. *intercession*.
 A-saka. to *accuse*.
 Asakan. s. f. *accusation*.
 Asakari. s. m. *accuser*.
 Aasiana f. á-siana. s. f. *face*.
 Ast. s. f. *love*.
 Ast-lauss. adj. *unlovely*.
 At-ganga. s. f. *interference*.
 Audgadr. part. audga to *endow*.
 Audlaz or öðláz. v. m. to *obtain*.
 Audsyniligr. adj. *visible, plain*.
 Afund or öfund s. f. *envy*.
 Aufunda. or öfunda. to *envy*.
 Auga. s. n. *eye*.
 Auglit. s. n. *countenance*.
 Avita. to *reproach*.
 Avitan s. f. *reproach*.
 Aulmusa, or ölmusa. s. f. *alms-giving*.
 Aumligr. adj. *miserable*.
 Aund. or önd. s. f. *soul*.
 Aur, or ör. s. f. *arrow*.
 Aur-leiki. or örleiki. s. m. *bounty*.
 Auruggr, or öruggr. adj. *sure*.

B.

- Bæði, bæðir, bæðar. pr. *both*.
 Bæn. s. f. *prayer, boon*.
 Bæna-halld. s. n. *supplication*.
 Bænar-staðr. s. m. *entreaty*.

D.

Dramb. s. n. <i>pride</i> .	Dvol. for dvöl. s. f. <i>delay</i> .
Dramba to be proud.	Dygd. s. f. <i>virtue</i> .
Drektr. pt. of dreckia to drown.	Dyggdugr. adj. <i>virtue</i> .
Drepa, drep, drap. to kill.	Dyggiliga. adv. <i>faithfully</i> .
Drottinn. s. m. <i>lord</i> , Drottinn vor.	Dyggr. adj. <i>faithful</i> . sup. -vaztr.
Our Lord.	Dyr. n. pl. <i>doors</i> .
Drottning. s. f. <i>queen</i> .	Dyrd. s. f. <i>glory, honour</i> .
Dvelia, dvel (dvellur) dveldi. to dwell, delay.	Dyrdrar-full. adj. <i>glorious</i> .
	Dyrka. to adore.

E.

Efna. to hold, abide by.	Elskuligr. adj. <i>lovely</i> .
Efni. s. n. <i>matter, business</i> .	Embætti. s. n. <i>office, church-service</i> .
Eftir. pr. <i>after</i> .	Enda. to end. pt. endaðr.
Eftir-lifi. s. n. <i>after-life</i> ?	Endi. s. m. <i>end</i> .
Eilifr. adj. <i>everliving</i> .	Endr-bæta. to renew.
Einkannliga. adv. <i>only</i> .	Endr-lifna to come to life again.
Ein-valld. s. n. <i>absolute power</i> .	Engi, engi, ecki. pron. <i>naught</i> .
Eitr. s. n. <i>venom, elter</i> .	Eptir-dæmi. s. n. <i>example</i> .
Elldr. s. m. <i>fire</i> .	Erendi, or eyrindi s. n. <i>business, errand</i> .
Elldz-matr. s. m. <i>fire-mate, i.e. companion of those doomed to hell-fire</i> .	Erfidi. s. n. <i>pains, trouble</i> .
Elli. s. f. <i>age</i> .	Erki-byskupr. s. m. <i>archbishop</i> .
Elska. to love.	Eydi-mork or -mörk. s. f. <i>desert</i> .
Elska. s. f. <i>love</i> .	Eyra. s. f. <i>ear</i> .

F.

Fa, fæ subj. fai, feck, feingit or fengit. to get.	Fang-staðr. s. m. <i>hold</i> .
Faderni. s. n. <i>fatherhood</i> . ydrat faderni paternitas vestra.	Far. adj. <i>few</i> .
Faðir. s. m. <i>father</i> . gen.s. föður (faður). pl.n. fedr.	Fara, fer, för, to go, fare. pass. fariz to perish.
Fadmr. s. m. <i>bosom, breast</i> .	Fasta. s. f. <i>fast</i> .
Fæda, fædi, -ddi, -ddr. to bear, bring forth.	Fasta. to fast.
Fagnaðr or fögnuðr. s. m. <i>joy, bliss</i> .	Fe. s. n. <i>money</i> .
Fagur (fagr), fögur, fagurt. adj. fair.	Fegurð, fegrd. s. f. <i>beauty</i> .
Falla, fell, fèll (feell), fallit. to fall.	Fela, fel, fal. to commt.
	Fiandi. s. m. <i>fiend</i> .
	Fiolkýngis-maðr. s. m. <i>sorcerer</i> .
	Fiol-mennr. adj. thronged with people.
	Fingur-gull. s. n. <i>gold finger ring</i> .

F.

- Flærd. s. f. *guile, flattery.*
 Flatr. adj. *flat.*
 Fleck-laús adj. *spotless.*
 Flettr. adj. *bereft of.*
 Flíota, flýt, flaut, flötít. *to flow.*
 Flíot-tækr. adj. *quick in learning.*
 Flotkr. for flockr. s. m. *band.*
 Fluga. s. f. *bait.*
 Fluttning. s. f. *furtherance.*
 Flya. *to fly.*
 Flytia, flytr, flutti. *to perform.*
 Fordæmðr. pt. *fordæma. to condemn.*
 Forgaungu-maðr. s. m. *guide.*
 Forn. adj. *ancient.*
 Foro-neyti for föru-neyti. s. n. *fellow-travellers.*
 For-sældr. *abandoned. fr. forsælia.*
 For-sia. s. f. *foresight.*
 Fotr. gen. *fotar, dat. fæti. pl. n. fætr. dat. fotum. s. m. foot.*
 Fra-bær. adj. *preeminent.*
 Fra-bæriligr. adj. *excellent.*
 Framar. adv. *further.*
 Fram-bera. *to bring forward.*
 Fram-burdr. s. m. *narration.*
 Framm-ferdi. s. n. *way of life.*
 Framm-hrapan. s. f. *downfall, apostacy.*
 Fram-rás. s. f. *progress.*
 Fram-selia, -sel, -seldi. *to hand over.*
 Frelsi. s. n. *deliverance.*
 Fremia, frem, framdi. *to further, perform.*
 Frestr. s. m. *delay.*
 Frialsá, or frelsa. *to free.*
 Friðr. s. m. *peace.*
 Friof. s. n. *seed.*
 Fru. s. f. *lady.*
 Full-gjora. *to fulfill.*
 Full-ting, or -tingi. s. n. *help defend.*
 Fundr. s. m. *meeting. á fund or til tundar, to meet.*
 Fusliga adv. *eagerly.*
 Fylgia, -i. *to follow, follow up.*
 Fyrir-gefning. s. f. *forgiveness.*
 Fyrir-heit. s. n. *promise.*
 Fyrir-lata. *to forgive.*
 Fyrir-sma, smai, smadi. *to despise.*
 Fyrri. adj. *former.*
 Fyst. s. f. *desire.*

G.

- Gædi. s. n. *goodness.*
 Gagn. s. n. *gain.*
 Gagn-stadligr. *rebellious.*
 Galldr. s. m. *enchantment.*
 Galdra-maðr. s. m. *enchantor.*
 Gamall, adj. *old.*
 Ganga, geing, geck. *to go.*
 Gardr. s. m. *house.*
 Gauflugligr. adj. *for göf-, glorious.*
 Gaupn s. f. *hollow of the hand, clutch.*
 Gefa, gef. gaf. *to give.*
 Gera or gjöra, ger gjörir, gerdi gjörði. *to do, make.*
 Geta, get, gat, getit. *to get, conceive, also to prove.*
 Geyma, -i. *to take care of.*
 Geysa, -i pt. *geystr. to inflame.*
 Geysi. part. *very.*
 Gjalda, geld, gald. *to pay.*
 Giarna adv. *willingly.*
 Gilldr. adj. *strong, skilled.*
 Gíof. s. f. *gift.*
 Gíofr or gíofr. adj. *thorough. from gera.*
 Gíofð. s. f. *deed.*
 Gírna, -i. *to desire.*
 Gírnd. s. f. *lust, greed.*

G.

- Glæpr. s. m. *wickedness*.
 Glæpska. s. f. *carelessness*.
 Gleyma -i. *to forget*.
 Gladr. adj. *glad*.
 Glata. *to fall from, lose*.
 Glatan. s. f. *loss*.
 Gledia, gléd, gláddi. *to gladden*.
 Glutra. *to be riotous*.
 Gnisting. s. f. *gnashing*.
 Godr. adj. *good*.
 God-fysi. s. f. *good-will*.
 Græda, i. *to heal*.
 Grædari. s. m. *leech, physician*.
 Grafa, gref, gróf. *to bury*.
 Grata. græt, gret. *to weep, greet*.
 Gratr. s. m. *weeping*.
 Grauf. for gróf. s. f. *grave*.
 Grein. s. f. *reason, account*. used
 much as the Latin *ratio*.
 Greptaðr. *buried pt of grepta*.
 Grimmaz. *to tyrannize*.
 Griot. s. n. *stone*.
 Guð. s. m. *god*.
 Guð-dómr. s. m. *god-head*.
 Guð-hræddr. adj. *god-fearing*.
 Guð-rækr. adj. *impious*.
 Guðs-spíall. s. n. *gospel*.
 Gyðingr, or, gyðingri. s. m. *Jew*.

H.

- Haadung (for hádung) s. f. *derision*.
 Hæd. s. f. *height*.
 Hæfa, -i, -di. *to be fitting*.
 Hafa, hafir, hafdi, haft. *to have*.
 Hagr, hægr, hagt. adj. *right*.
 Haleitr. adj. *sublime, holy*.
 Halld. s. f. *cheer, treatment*.
 Hallda, held, helt. *to hold*.
 Hals-fang. s. n. *embrace*.
 Hamingia. s. f. *fortune*.
 Hann, hun. pr. *he, she*.
 Harr, hatt. adj. *high*.
 Hatiða-dagr. s. m. *high feast day*.
 Haund (for hönd. s. f. *hand*. gen.
 handar, dat. hendi, pl. n. handr.
 Haundla. *to lay hold on, handle*.
 Hauss. s. m. *skull*.
 Hefia, hef, hof, hafit. *to begin,*
raise up.
 Heidr. s. m. *honour*.
 Heilsa. *to hail*.
 Heimr. s. m. *world, home*.
 Heimta. -i. *to snatch*.
 Heita, -ti, het. *to be called, light*.
 Hel. s. n. *death, hell*.
 Helgr. adj. *holy*. -azir. sup.
 Hel-viti. s. n. *hell-pains, hell-fire*.
 Herbergi. s. n. *dwelling, inn*.
 Her-fang. s. n. *booty, spoil*.
 Herra s. m. *Lord*.
 Herra-domr. s. m. *lordship*.
 Her-tekinn pt. of her-taka *to*
take captive.
 Heyra. *to hear*.
 Hialp. s. f. *help*.
 Hiarta. s. n. *heart*.
 Hiegmliqr. adj. *idle, vain*.
 Himin. s. m. *heaven*.
 Hingat. pt. *hither*.
 Hinn, hin, hitt. def. art. *the*.
 Híol (for híól) s. n. pl. *wheels*.
 Hiorðr. s. f. *herd, fold*.
 Hlacka. *to exult*.
 Hlifa. -i. *to defend*.
 Hliod. s. n. *sound, a hearing*.
 Hlutr, -or, hluti. s. m. *thing, matter*.
 Hlyda, -i. *to listen, wait*.
 Hlydni. s. f. *obedience*.
 Hnefi. s. m. *fat, palm*.
 Hneigia. *to bow the knee*.
 Hneika, hneikaz, *to snatch away*.
 Höfgi. s. m. *heaviness, drowsiness*.
 Hofn or haufn. s. f. *haven*.
 Hofdingi. s. m. *chief, lord*.

H.

Hof. s. n? <i>moderation.</i>	Hvilíkr. adj. <i>what, what-like.</i>
Hofsamligr. adj. <i>moderate.</i>	Hversu. pt. <i>how.</i>
Höfuð. s. n. <i>head.</i>	Huga. <i>to console.</i>
Hog-væri. s. f. <i>humility.</i>	Hugan s. f. <i>consolation.</i>
Hollid. s. n. <i>flesh.</i> g. s. with art hollzins.	Hugari. s. m. <i>consoler.</i>
Hopp. s. n. <i>spring.</i>	Hugr. s. m. <i>mind.</i>
Hor-domr. s. m. <i>whoredom.</i>	Hug-leida. <i>to take thought.</i>
Hræðsla. s. f. <i>fear.</i>	Hug-renning s. f. <i>thought.</i>
Hrapa. <i>to fall headlong.</i>	Hugsa. <i>to think.</i>
Hrokadr. pt broka <i>to swell up.</i>	Hvittr. adj. <i>white.</i>
Hrygð. s. f. <i>sorrow.</i>	Hurd. s. f. <i>door.</i>
Hrygðarligt. adj. <i>sorrowful.</i>	Hus-bondi. s. m. <i>husband, master</i> <i>of the house.</i>
Hverfa, hverfr, hvarf, horfit. <i>to</i> <i>turn. á brott hverfa to go away.</i>	

I.

Jafnann. adv. <i>at the same time.</i>	I-nog. adv. <i>enough.</i>
Jafnodum. adv. <i>assiduously.</i>	Innstr. sup. innr. <i>inmost.</i>
Jata. <i>to confess.</i>	Innteki. s. n. <i>income.</i>
Jatning. s. f. <i>confession.</i>	Innvirdiliga. adv. <i>thoroughly, exactly.</i>
Idra. <i>to repent.</i>	In-sigla. <i>to seal.</i>
Idran. s. f. <i>repentance.</i>	In-sigli. s. n. <i>seal.</i>
Illr. adj. <i>bad, ill.</i>	Jarð-riki s. n. <i>earth-realm.</i>
Illska. s. f. <i>badness, wickedness.</i>	Jorð, gen. jarðar. s. f. <i>earth.</i>
Ill-skeptr. adj. <i>ill at ease.</i>	Jung-fru. s. f. <i>virgin.</i>

K.

Kær. adj. <i>dear.</i>	Koma. kem, kom, komit. <i>to come.</i>
Kalla. <i>to call.</i>	Kona. s. f. (gen. pl. qvenna) <i>woman.</i>
Kall. s. n. <i>shout.</i>	Konungr. or kongr. s. m. <i>king.</i>
Kalldr. kallt. adj. <i>cold.</i>	Kosning. s. m? <i>choice.</i>
Karl. s. m. <i>man</i> as opp. to kona <i>woman.</i>	Koss. s. m. <i>kiss.</i>
Karl-manligr. adj. <i>manly.</i>	Kosta. <i>to cost.</i>
Kaup-maðr. s. m. <i>merchant,</i> <i>chapman.</i>	Kosta-bod. s. f. <i>tempting offer.</i>
Kenning. s. f. <i>knowledge.</i>	Knaliga. adv. <i>powerfully.</i>
Keyra, <i>to drive, urge on.</i>	Knosa <i>to crush.</i>
Kinn-rodí. s. m. <i>blush.</i>	Knya, kny, knudi, <i>to force.</i>
Kiosa, kys, kaus, kosit. <i>to choose.</i>	Krafr or kraptr. s. m. <i>power.</i>
Kirkia. s. f. <i>church.</i>	Kras. s. f. <i>dainty.</i>
Klauckva (for klöckva) <i>to hatch</i> <i>animate.</i>	Kriupa, krypt, kraup. <i>to creep.</i>
	Kristinn adj. <i>christian.</i>
	Kristni. s. f. <i>christendom, the church.</i>

K.

Kross. s. m. <i>cross.</i>	Kviðr. s. m. <i>womb.</i>
Kross-festr adj. <i>crucified.</i>	Kviquindi. s. n. <i>living thing, animal.</i>
Kross-merki. s. n. <i>sign of the +.</i>	Kunnigr. adj. <i>known.</i>
Kruna. s. f. <i>crown.</i>	Kunnusta. s. f. <i>craft, science.</i>
Kval or kvöl. s. f. <i>torture.</i>	Kyssa, -i, <i>to kiss.</i>

L.

Lada. <i>to invite.</i>	Lid-veitsla. s. f. <i>conduct, aid.</i>
Lægja, -i, -di, <i>to lay down, lower.</i>	Lifa, -i, <i>to live.</i>
Lærdr. adj. <i>learned, one of the</i> <i>clergy.</i>	Likami. s. m. <i>body.</i>
Langr. <i>long, længr comp.</i>	Líkr, -ari, -aztr. <i>like, likely.</i>
Lata, lætr, let, latit. <i>to let, to</i> <i>leave.</i>	Límr. s. m. <i>limb. sá diöfulsins</i> <i>límr. the limb of the devil.</i>
Laugr for lögr. s. n. <i>law.</i>	List. s. f. <i>art. Bok-list book-craft.</i>
Lausn. s. f. <i>salvation.</i>	Lita, lit, leit, litit. <i>to behold.</i>
Lausnari. s. m. <i>saviour.</i>	Litill, litil, litit. (acc. litinn, litla, litit.) <i>little.</i>
Leid-retta. <i>to lead aright, reform.</i>	Litil-læti. s. n. <i>humility.</i>
Leid-togi. s. m. <i>leader.</i>	Lofa. <i>to praise.</i>
Leikari. s. m. a. <i>player, juggler.</i>	Lofi. s. n. <i>palm of the hand.</i>
Leik-maðr. s. m. <i>layman.</i>	Logi. s. m. <i>flame.</i>
Lesa. <i>to read.</i>	Log-maal (for lög-mál) s. n. <i>law.</i>
Les-diakn s. n. <i>reader, reading</i> <i>Deacon.</i>	Lund. s. f. <i>manner, way.</i>
Leyna <i>to hide.</i>	Lutr. adj. <i>bowed.</i>
Leyniliga adv. <i>stealthily.</i>	Lydr. s. m. <i>people.</i>
Leysa. <i>to loose, set free.</i>	Lykill. s. m. (pl. lykklar) <i>key.</i>
Leysi. s. n. <i>deliverance</i>	Lykta. <i>to close, shut.</i>
Lida, lid, leid, lidit. <i>to pass. lidr</i> <i>brott passes away i. e. dies.</i>	Lysa. -i, <i>to dawn.</i>
	Lysing. s. f. <i>dawn, twilight.</i>

M.

Macligr or makligr. adj. <i>worthy.</i>	Mann-kyn. s. n. <i>mankind.</i>
Madr for maðr. s. m. <i>man gen.</i> <i>mannz pl. menn.</i>	Margr, mörg, margt. adj. <i>many.</i>
Marg-mælgí s. n. <i>chattering.</i>	Marg-battadr. adj. <i>manifold.</i>
Mal. s. n. <i>matter, cause.</i>	Mattr. s. m. <i>might.</i>
Mæla, -i, -ti. <i>to speak.</i>	Mattugr. adj. <i>mighty.</i>
Mær or mey. gen. meyar. s. f. <i>maid.</i>	Mega, ma, matti, matt. <i>to be able.</i>
Mætr. adj. (sup. -aztr.) <i>illustrious.</i>	Mein-gerd or -giörð. s. f. <i>mis-</i> <i>deed, sin.</i>
Mann-drap. s. n. <i>manslaughter,</i> <i>murder.</i>	Meistari. s. m. <i>master.</i>
	Mergi. s. m. <i>marrow.</i>
	Messa. s. f. <i>the mass.</i>

M.

Metorð. s. n. <i>dignity.</i>	Meiri, mestr. comp, super. of mikill.
Metnadr. s. m. <i>honour.</i>	
Mey. see mær.	Moðir. s. f. <i>mother.</i>
Mey-domr. s. m. <i>virginity.</i>	Möðtregi. s. m. <i>anxiety.</i>
Mikill, mikil, mikit (acc. mikinn, mikla, mikit) adj. <i>much.</i>	Morgun. s. m. <i>morning.</i>
Milldi s. f. <i>mildness, clemency.</i>	Munkr. s. m. <i>monk.</i>
Milldi-brunnr. s. m. <i>mercy-spring.</i>	Munnr. s. m. <i>mouth.</i>
Minnaz, -iz, -tiz, to call to mind.	Munu, or mundu, mun, man, mundi. aux. v., <i>will, would.</i>
Mista. missi, -ti, to lose, miss.	Musteri (musteri from monasterium) s. n. <i>church.</i>
Miok adv. <i>much.</i>	Musteri. s. n. <i>pattern.</i> Germ. muster.
Mal-dagi s. m. <i>contract.</i>	
Mis-bodinn pt of mis-boda.	Mykia. to soften.
Mis-verk s. n. <i>misdeed.</i>	Mynd. s. f. <i>likeness, shape.</i>
Mæda, -i, to weary.	Myrkr. s. n. <i>darkness.</i>
Miukr, or miukur. adj. <i>easy, mild.</i>	Myskunn or miskun. s. f. <i>mercy.</i>
Medal, midall, miðil. (preceded by prep á) <i>between.</i>	Myskunna. to pity.
Miuk-læti. s. n. <i>kindness.</i>	Myskunnsamr. adj. <i>merciful.</i>

N.

Naat or nott. s. f. <i>night.</i>	Nema, nem, nam, numit to learn.
Nad. pl. nadir. s. f. <i>rest.</i>	Nema adv. <i>except.</i>
Naddverskr. adj. <i>Nazarene.</i>	Niðr-hrapa to fall down.
Nægd. s. f. <i>bounty.</i>	Niðr adv. <i>downwards.</i>
Nær, næstr. adj. <i>near, nearest.</i>	Niðri adv. <i>below.</i>
Næra to feed, lend.	Nockur.nockut. any one, any thing.
Nærverandi pt nær-vera to be near.	Nockurs-konar. of any kind.
Nafn. s. n. <i>name.</i>	Nordur. adv. <i>northwards.</i>
Na-lægr. adj. <i>near, nearlying.</i>	Norðan-fiall. adv. <i>north of the Alps.</i>
Naud-syn. s. f. <i>need.</i>	
Nedarliga. adv. <i>lowly.</i>	Nyr, ny, nytt. adj. <i>new.</i>
Nefna to name pt nefnðr.	Nyt-semi. s. f. <i>profit.</i>
Neita. to deny.	Ny-vordinn. newly made pt. ny-verda.
Neitan. s. f. <i>denial.</i>	

O.

O-breyttr. adj. <i>common.</i>	O-dæmiligr. adj. <i>unexampled.</i>
O-brugdinn (part. o-bregda) unchanged.	Odlaz (for ödlaz) to obtain.
	O-endaligr. adj. <i>endless.</i>

Q.

Offra <i>to offer.</i>	O-rikr. adj. <i>un-rich, poor.</i>
O-fleckadr. adj. <i>unspotted.</i>	Or-lof. s. n. <i>leave.</i>
O-för. s. f. <i>sad journey.</i>	Orosta. s. f. <i>war, battle.</i>
O-forsynia. s. f. <i>imprudence?</i>	O-skaddr. adj. <i>perfect, unskathed.</i>
O-frægja <i>to slander.</i>	O-styrkt. s. f. <i>weakness.</i>
Ogrligr. adj. <i>fearful, frightful.</i>	O-svinnr. adj. <i>thoughtless, foolish.</i>
O-heyriligr. adj. <i>unheard of.</i>	Otti s. m. <i>fear.</i>
O-lyfian s. f. <i>contagion, pest.</i>	Otta-lauss. adj. <i>fearless.</i>
O-mælligr. adj. <i>unspeakable.</i>	Ottaz <i>to be afraid.</i>
O-minnigr. adj. <i>unmindful.</i>	O-vikianligr. adj. <i>unyielding.</i>
O O Son, interj. of grief.	O-virðing. s. f. <i>disgrace.</i>
Opinn, -ia -it. <i>open.</i>	O-umrædiligr. adj. <i>inscrutable.</i>

P.

Penningr. s. m. <i>money.</i>	Prett-visi. s. f. <i>deceit.</i>
Penninga-lauss. adj. <i>penniless.</i>	Prof. s. n. <i>proof.</i>
Pina <i>to torment.</i>	Profa. <i>to prove.</i>
Pinsl, or pisl. s. f. <i>pain, pangs.</i>	Pryda. <i>to adorn, deck.</i>
Pipra. <i>to shake.</i>	Puki. s. m. <i>fiend.</i> hence perhaps the Engl. <i>Puck.</i>
Port-kona. s. f. <i>harlot.</i>	Pyttr. s. m. <i>pool, pit.</i>
Postli. s. m. <i>apostle.</i>	
Prestr. s. m. <i>priest.</i>	

R.

Raada (for ráða) <i>to sway, rule.</i>	Rett-latr. adj. <i>righteous.</i>
Rád. s. n. <i>counsel, rede.</i>	Reykelsi. s. n. <i>incense.</i>
Rædis-maðr. s. m. <i>steward.</i>	Reyna, -i. <i>to prove, try.</i>
Rætr. from ræna <i>to rob, strip.</i>	Riadr. pt. of ria <i>to attack.</i>
Rangr. adj. <i>wrong.</i>	Riki. s. n. <i>realm, province.</i>
Rang-læti. s. n. <i>wickedness.</i>	Rikia -i, -ti. <i>to reign.</i>
Raudd (for rödd) s. f. <i>voice.</i>	Rif. s. n. <i>rib.</i>
Raunar. adv. <i>plainly, in truth.</i>	Riodr s. n. <i>a clearing in a wood,</i> <i>especially round a temple.</i>
Reiði. s. n. <i>wrath.</i>	Rit. s. n. <i>writing.</i>
Reika. <i>to lay stress on.</i>	Ritning. s. f. <i>writing.</i> Ritningin <i>The Scriptures.</i>
Reikna. <i>to reckon.</i>	Rök-semd s. f. <i>judgement, ap-</i> <i>proval.</i>
Reka, rek, rak. <i>to drive away.</i>	
Renna, -i. <i>to run.</i>	
Retta. -i <i>to stretch out.</i>	
Rettindi. n. pl. <i>rights.</i>	

S.

- Sækia, sæki, sotti. *to seek.*
 Sæla. s. f. *bliss.*
 Sællr. adj. *blissful*
 Sæmd. s. f. *honour.*
 Sæti. s. n. *seat, place.*
 Sætr. adj. *sweet.*
 Sætta, sætti. *to reconcile.*
 Sak. s. m. *charge, guilt.*
 Saklauss. adj. *guiltless.*
 Sal. s. f. *soul.*
 Salugr. adj. *soulless, dead.*
 Samr, söm, samt. adj. *same.*
 Sam-kunda. s. f. *assembly.*
 Sam-pining. s. f. *pity.*
 Sam-tengia, samtengi, part. sam-
 tengdr. *to bind together.*
 Sam-tíða. adj. *contemporary.*
 Sam-vinna. *to work together.*
 Sam-virdiligr. adj. *of equal merit.*
 Sam-vitzka. s. f. *conscience.*
 Sam-þycki. s. n. *agreement.*
 Sam-þyckiliga. adv. *unanimously.*
 Sanna, *to prove,* Pass. sannazt.
 Sannindi. s. n. *proof.*
 Sannr, sönn (saunn) satt (sannt).
 adj. *true.*
 Satt. s. f. *reconciliation, atone-*
 ment.
 Sar. adj. *wounded.*
 Saur-fullr. adj. *filthy.*
 Saurga. *to pollute.* pt. saurgaðr.
 Saurgr. adj. *polluted.*
 Sekr. adj. *guilty, culpable.*
 Sekt. s. f. *guilt.*
 Semia *to compose.*
 Sendi-maðr. s. m. *messenger.*
 Senniliga. adv. *verity?*
 Sia, ser, sa. *to see.* siait. 2nd p. pl.
 Sialfr. pr. *self.*
 Sialfradr. adj. *having his own will.*
 Sidan, or siðan. adv. *after that.*
 Sidlæti. s. n. *humility.*
 Siðr. s. m. *custom.*
 Sið-semð. s. f. *modesty.*
 Sifelldr. adj. *constant.*
 Signa, pt. signadr. *to +, hence*
to bless.
 Sigr. s. m. *victory.*
 Sitia, sit, sat, setit. *to sit.*
 Skadi, or skaði. s. m. *scathe.*
 Skær. adj. *pure.* -azta sup.
 Skamm-fylli. s. f. *shame.*
 Skamm, sköm. skamt. adj. *scant,*
short.
 Skelfing. s. f. *trembling, fear.*
 Skella *to strike with a ringing sound.*
 Skelmir. s. m. *rogue, wicked one.*
 Skeyti. s. n. *shaft.*
 Skialfa, skelf, skalf. *to quake.*
 Skilia, skil, skildi. *to separate,*
distinguish. Þat er at skilia.
that is, more particularly.
 Skilning. s. f. *import.*
 Skilr. s. n. *clearness.*
 Skina, skin, skein, (skinu). *to shine.*
 Skiol. s. n. *shelter.*
 Skiotliga. adv. *speedily.*
 Skipa. *to appoint, arrange.*
 Skirn, s. f. *baptism.*
 Skogr. subst. m. *a wood.*
 Sko-klædi. s. n. *shoe.*
 Skoli. s. m. *school.*
 Skræða. s. f. *scroll.*
 Skra-setia. *to write down.*
 Skrifa. *to write.*
 Skrydi, or skryddi. s. m. *garb.*
 Skulld. s. f. *debt, sake.*
 Skulu } skal, skyldi. *shall, ought.*
 Skyldu }
 Skyling. s. f. *defence.*
 Skynsamr. adj. *wise.*
 Skyra, or skira. *to relate.* from
 skir clear.
 Slá. slæ, slog. *to strike.*
 Slægd. s. f. *cunning, slight.*
 Slikr, slikt. adj. *such.*

S.

- Slys-för. s. f. *misfortune*.
 Smiða, pt. smiðaðr. *to forge*.
 Smiði. s. n. *fabrick*.
 Snior. s. m. *snow*.
 Snio-hvitr. adj. *snow-white*.
 Snua, sny, sneri, snuinn. *to turn*.
 Sofa, sef, svaf, sofinn. *to sleep*.
 Sol. s. f. *sun*.
 Sonr. s. m. gen. sonar. dat. syni. *son*.
 Speki. s. f. *wisdom*.
 Spott. s. n. *scorn*.
 Spyria, spyr, spurdi. *to ask, spear*.
 Spyting. s. f. *spitting*.
 Skorta, -i. *to come short, be wanting*.
 Spenna. *to span*.
 Sperra, -i, -ti. *to stretch, sper-raz við to resist*.
 Staðr. s. m. *place*.
 Stað-fastr. adj. *steadfast*.
 Stað-festi. s. n. *steadfastness*.
 Standa. *to stand*.
 Starf or storf. s. n. *charge, employment*.
 Stauckva (or stöckva), stöck, *to spring, slip*.
 Steinn. s. m. *stone*. gim-steinn *jewel*.
 Steinn-spialld. s. n. *stone tablet*.
 Stétt. s. f. *office*.
 Steypa. pt. steyptr. *to pour out, hurl down*.
 Stiga, stig, stè, stiginn. *to rise, mount*.
 Stikna. *to roast, burn*.
 Stilla, -i. *to stay, still*.
 Stiorna. *to rule*.
 Stiornari. s. m. *ruler*.
 Stodugr. adj. *steady*.
 Stoll. s. m. *stool, throne*.
 Stol-kongr. s. m. *emperor*.
 Stor. adj. *great*.
 Stormerki. s. n. *wondrous work*.
 Strida, -i. *to war*.
 Stund. s. n. *time, hour*.
 Styn. s. f. *groan*.
 Styra, styri. *to govern, steer*.
 Styrkia. *to strengthen*.
 Styrkr. adj. *strong*. also. s. *strength*.
 Svartr. adj. *swart*.
 Svið. s. f. *pain*.
 Svik. n. pl. *deceit*.
 Svikia. *to cheat*.
 Svik-sæmd. s. f. *craft*.
 Svipa, -i, -ti. *to spoil, strip*.
 Svi-virðuligr. adj. *disgraceful*.
 Sunnanfjall. adv. *south of the Alps*.
 Syn. s. f. *sight, vision*.
 Syna, -i, -di. *to show, see*.
 Synd. s. f. *sin*.
 Syndugr. adj. *sinful*.
 Syngia. *to sing*.

T.

- Taka, tek, tok, tekitt. *to take*.
 Tala. *to speak*.
 Taar (for tár) s. n. *tear*.
 Telia, tel, taldi, taldr. *to tell*.
 Tempranar-lauss. *immoderately*.
 Tia, tíði, tíáði. *to hold up*.
 Tíð. s. f. *time, tide*.
 Tíða. *to happen, betide*.
 Tign. s. f. *honour, dignity*.
 Til-heyra. *to belong*.
 Til-heyriligr. adj. *belonging*.
 Til-koma. s. f. *arrival*.
 Til-stilli. s. n. *instigation, advice*.
 Til-tala. s. f. *challenge*.
 Timaligr. adj. *temporal*.
 Timi. s. m. *time*.

T.

Toga. <i>to drag, tug.</i>	Trú. s. f. <i>truth, belief.</i>
Tönnr. s. f. <i>tooth</i> pl. n. tennr,	Trúa. <i>to believe, truw.</i>
	gen. tanna. Tru-lauss. adj. <i>faithless, unbelieving.</i>
Tortis. s. m. <i>torch.</i>	
Traust. s. n. <i>trust.</i>	Tveir, tvær, tvo, <i>two.</i> gen. tveggja.
Tregi. s. m. <i>woe, care.</i>	Tvi-faldr, adj. <i>twofold.</i>
Treysta. <i>to trust.</i>	Tunga. s. f. <i>tongue.</i>

V. U.

Vægd. s. f. <i>mercy</i>	Vesolld. or vesälld, or vesælld.
Vænn, væn, vænt. <i>fair, handsome.</i>	s. f. <i>misery.</i>
Vænta, -i, -ti. <i>to wait, expect.</i>	Vetr. s. m. <i>winter.</i>
Vaka. s. f. <i>watching, vigil.</i>	Vett neg. part. <i>whit.</i>
Vakna. <i>to wake.</i>	Vidr-hjálp. s. m. <i>assistance.</i>
Vakurligr. adj. <i>careful.</i>	Vidr-komning s. f. <i>consciousness.</i>
Vald. s. n. <i>power.</i>	Vidr-kvæmiligr. adj. <i>proper?</i>
Vandi. s. m. <i>danger, burden.</i>	Vigia, -i, -di. <i>to consecrate.</i>
Vand-virkt. s. f. <i>pains, care.</i>	Vigsla. s. f. <i>consecration.</i>
Vani. s. m. <i>wont.</i>	Vilia, vil, vildi. <i>to will.</i>
Van-semd. s. f. <i>dishonour.</i>	Villu-mátr, s. m. <i>heretic, heathen.</i>
Vard-veita. <i>to observe.</i>	Vinatta. s. f. <i>friendship.</i>
Varla. adv. <i>hardly.</i>	Vinds-byllr. s. m. <i>whirl-wind.</i>
Vegtigr. adj. <i>grand.</i>	Vinna, vinn, vann, unnit <i>to work,</i>
Veita, i-, -ti. <i>to afford, give.</i>	Old Eng <i>win.</i>
Veizla or veitsla. s. f. <i>gift.</i>	Vinnr. s. m. <i>friend.</i>
Vel. s. f. <i>guile.</i>	Virda, -i. <i>to value.</i>
Velia, vel, valdi, valdit. <i>to elect.</i>	Virding. s. f. <i>credit.</i>
Vel-skygnr. adj. <i>clear-sighted.</i>	Virdr. adj. <i>worthy.</i>
Velta. <i>to roll, welter.</i>	Viss, vis, vist. adj. <i>sure.</i>
Vér or vier pl. n. of. 1 st pers. pr.	Vita, veit, vissi, vitat. <i>to know</i>
ek, mik, mér, mín. acc. pl. oss.	old Eng. <i>wis.</i>
Vera, er, var, verit <i>to be.</i> Pres.	Vitni. s. n. <i>witness, testimony.</i>
conj. sè. Past. conj. væri or	Vita, -i <i>to visit.</i>
veri. Imper. ver-tu.	Vitr. -uztr adj. <i>wise.</i>
Verða. verð, varð, past conj. yr-	Vitska. s. f. <i>wisdom.</i>
ði, vorðit or orðit. <i>to become.</i>	U-heilsadr adj. <i>unfortunate.</i>
Verd-kaup. s. n. <i>price.</i>	U-mackligr. adj. <i>unfit.</i>
Verd-leikr. s. m. <i>merit, deserts.</i>	Um-dæmi. s. n. <i>province. juris-</i>
Verdugr. adj. <i>worthy. worthily.</i>	diction;
Verk. s. n. <i>work.</i>	Um-fang. s. n. <i>occupation?</i>
Verolld or veröld. s. f. <i>world.</i>	Um-hugsan. s. f. <i>reconsideration.</i>
Veslr. or vesluga, adj. <i>miserable.</i>	Um-hverfis. adv. <i>round about.</i>

V. U.

Unaðr, and unað-semð. m. f.	Upp-haf. s. n. <i>beginning.</i>
	<i>bliss, joy.</i> Uppi. prep. <i>above, without its case</i>
Undann. prep. <i>away from.</i>	it means <i>on the earth, alive.</i>
Undra. <i>to wonder.</i>	Upp-lesa. <i>to read out.</i>
Ungr. ung, ungt. adj. <i>young.</i>	Upp-lypta. <i>to lift up.</i>
Von. s. f. <i>hope.</i> Vonar madr. a	Upp-risa. s. f. <i>resurrection.</i>
<i>hopeful man.</i>	Upp-risa. <i>to ascend.</i>
Vondr. adj. <i>wicked.</i>	Usnilli. s. f. <i>naughtiness.</i>
Vor, vort. poss. pr. <i>our.</i>	Utann. <i>without.</i>
Upp-binda. <i>to bind up, string.</i>	Ut-legð. s. f. <i>out-lawry, exile.</i>
Upp-brotinn, pt. of upp-briota <i>to</i>	Ut-lat. s. n. <i>outgoings, expences.</i>
<i>break open.</i>	U-var. adj. <i>unwoary.</i>

Y.

Yðar, yður, yðart. poss. pr. <i>your.</i>	Yfir-skipa. <i>to set over.</i>
Yfir. prep. <i>over.</i>	Yfir-stiginn. pt. yfir-stiga <i>to con-</i>
(Yfir,) efra, efst. <i>upper uppermost</i>	<i>quer.</i>
<i>older, oldest.</i>	Yfir-vætti. s. n. <i>overweight yfir-</i>
Yfir-bot. s. f. <i>atonement.</i>	vættis vitsku <i>of surpassing</i>
Yfir-bragð. s. n. <i>countenance.</i>	<i>wisdom.</i>
Yfir-lesa. <i>to read over.</i>	

Þ.

Þacka <i>to thank.</i>	Þickia, -i, Þotti. <i>to think.</i>
Þackir. f. pl. <i>thanks.</i>	Þiggia, Þigg, Þág, Þáði, Þegit <i>to</i>
Þack-læti. s. n. <i>thankfulness.</i>	<i>ask, pray, also to accept a prayer.</i>
Þægr. adj. <i>acceptable.</i>	Þing. s. n. <i>meeting, place of meet-</i>
Þann. acc. sing. m. of sa, su, þat.	<i>ing.</i>
Þann-veg. adv. <i>so, in that way.</i>	Þingat. adv. <i>thither.</i>
Þaurf. for Þörf. f. s. <i>need.</i> Þaurf	Þiona. <i>to serve.</i>
<i>vinna to be sufficient.</i>	Þionusta or Þenusta. s. f. <i>service.</i>
Þegar. adv. <i>straitway.</i>	Þionustu-maðr. s. m. <i>servant.</i>
Þeim dat. pl. of sa, su, þat.	Þiota, Þyt, Þaut. <i>to shout, roar.</i>
Þeir, Þær, Þau. pl. N. of sa, su	Þola, -i. <i>to bear.</i> Sc. <i>thole.</i>
þat.	Þolin-mæði. s. f. <i>long-suffering.</i>
Þess. gen. s. sa, su, þat.	Þora, -i, -ði. <i>to dare. -</i>
Þessi, Þessi, Þetta this. acc. Þenna	Þræll. s. m. <i>thrall, slave.</i>
Þessa, Þetta. dat. Þessum, Þes-	Þræta, -i. <i>to deny.</i>
sari, Þessu. gen. Þessa Þessa-	Þraunging. s. f. <i>strait.</i>
rar, Þessa. gen. pl. Þessara.	Þrengia or Þreyngia, -i, -ði, -dr
Þeysa. -i. <i>to dash.</i>	<i>to throng, to reduce to straits.</i>

þ.

- þrenning. s. f. *trinity*, -inn *The Trinity*. þvilíkr, þvilík, þvilíkt. adj. *such-like*.
 þrep. s. n. *cornice, window-sill*. þvinga. *to force*.
 þrír, þrjar, þríu. *three*. Dat. þrim. þvo, þvæ, þvoði, þvegít. *to wash*.
 gen. þriggia. þu. 2nd pers. pron. acc. þik, dat. þer. þín. Dual. n. þið. Pl. þér.
 þrotna. *to tire*. þungi. s. m. *burden*.
 þrys-var. adv. *thrice*. þurptugr or þurftugr. adj. *needy*.
 þvi. dat. s. of sa, su, þat. þvi-at *because*.

Proper Names.

- Adana. 67. Hersvin (Abbot of Bec). 78.
 Anselmus Cantuariensis. 75. Hildibrandus. 75.
 Basilus Byskup. 1. Hugo Cluniacensis. 75.
 Bætum or Beti (Bec in Norman- Italia. 78.
 dy). 78. Landfrantus (Lanfranc). 78.
 Borgunðia (Burgundy). 75. Lyngbarði (Lombardy). 75.
 Cicilia (Sicily for Cilicia). 29. Maria Magdalena. 53.
 31. 32. Moyses. 10. 26.
 David rex. 8. 53. Ninive. 8.
 Diter Bernhard (Theoderick of Ninivite. 22.
 Bern) 80. Norðmandia (Normandy). 75.
 Endya (India) 43. Petrus (apostolus). 8. 53.
 England. 78. Raab. port-kona. 8.
 Eutychianus. 71. Theophilus. passim.
 Fanstraðr. or Famstraðr. 75. Thomas Erchibyskup (à Bec-
 Franzia (France). 75. ket). 79.
 Fubertus van Camerike. 32. Vilhialmr Bastarðr. (William the
 Fulbertus Carnotensis. 72. Bastard). 78.
 Gabryel (archangelus). 57. Vilhialmr ungi Konungr. (Ru-
 Gregorius septimus. 75. fus). 78.

A.

Lestandiþ sama letr niðr hja
þm t ayað þdar se þianðm
þarðy þkat þa þakan epni
þ þom ar. hþðy þþ þ þ agh

B.

þropuigr þu vfi. am fēn
þoga vpp þnðnði z þenand
i aur þundelðað eldi auppñðm
na apu þ þvestm þoft þey

C.

Maug dæ dypðlgra ð theophilo
ia teigna þu lē marie þynkuam
Lothior tu þyndugra maña til nūllar
uanar guds mýkunar. En þo þyndzt gud þg

D.

Hatandis þu
þore þore þedðer þu
þu zeggþe þare þulðn nū
aþeop þeluo al þolle þwed
þor þen þreþer þar þe þol þledz
þamþe þy þelðþy

Errata.

P.	xxviii.	l. 22	Fables Indiennes.
—	xxix.	l. 29	enen s.
—	xxxii.	l. 33	1380.
—	4.	l. 24	enga.
—	—	l. 25	paer.
—	5.	l. 26	hollzins.
—	7.	l. 19	diarfr.
—	8.	l. 28	lifendr.
—	—	l. 32	jatningi.
—	9.	l. 8	lifendr.
—	—	l. 9	verleikum.
—	39.	l. 1	juwe.
—	—	—	vorloren.
—	43.	l. 26	ghut.
—	44.	l. 27	sryuen.
—	45.	l. 23	leuen.
—	46.	l. 29	dencken.
—	—	l. 30	dancke.
—	47.	l. 10	heuestu.
—	51.	l. 10	rouwen.
—	53.	l. 15	dorch.
—	55.	l. 31	Wele.
—	56.	l. 28	myne.
—	59.	l. 8	harde.
—	60.	l. 21	Dorch.
—	63.	l. 22	vor.
—	65.	l. 22	spreken na
—	78.	l. 34	möptregar.
—	85.	l. 31	periisse.
—	86.	l. 6	dammendo.

